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DOCTORS AND NURSES OF THE AHMEDNAGAR HOSPITAL. (See page 269.)

# Life and Light

Vol. XL

JUNE, 1910

No. 6

These spring days have brought to us welcome visitors—friends new and old: Mr. and Mrs. Bennett of Japan, Miss Mary L. Graffam, Dr. and Mrs. **MISSIONARY** Sheffield of Tung-chou, and Mrs. George D. Marsh. **PERSONALS.** Mrs. Marsh, as Miss Ursula Clark, was one of the first seven missionaries adopted by the Woman's Board, going out to Brousa in 1868. For many years she has had charge of the Bible woman's work in the Philippopolis field. Mrs. Marsh sailed May 4th to rejoin her husband in Philippopolis.

Miss Diadem Bell, returning to Chisamba, West Africa, sailed April 22d from St. John, N. B. Word has been received from Miss Helen J. Melville, en route for America, that she hopes to attend the Conference at Edinburgh, as do also the Misses Baldwin, who are returning to this country after twelve years of self-sacrificing service in the girls' school in Truk, Micronesia.

It is a pleasure to know that Mrs. M. Lois Sibley, of Wai, after surgical treatment in the private hospital of Dr. Howard A. Kelly, of Baltimore, is so far restored to health that she is able to go to family friends in Ohio.

The news of the death of Mrs. Greene, which occurred in Tokyo, Japan, April 18th, did not come as a surprise to her friends, as many have known **MRS. D. CROSBY** of her failing health. She went with her husband to **GREENE.** Japan in 1869, and for more than forty years their home has been a center of blessing for many. Those who had the privilege of listening to her during her recent visit to this country, will recall the ardent spirit in the frail body, so eager to render service for the land of her adoption.

Deep sympathy has gone out during these past weeks to the friends of the Yale Mission at home and abroad, as well as to the other missions of Chang-**RIOTS AT** sha, Central China. Rice riots, occasioned by the scarcity of **CHANGSHA.** food, occurred April 13th, and grave anxiety for the safety of the missionaries was felt for some time. Cable despatches have brought word of the escape of all connected with the mission to the boats and later to Hankow. Still later advices give assurance that the mission property was



not destroyed, and of the plan to reopen the work as soon as possible. Among those stationed in Changsha in whom we have a special personal interest are Mrs. Lawrence Thurston, sister of our Miss Calder, and Dr. Edward Hume and family, son of Rev. and Mrs. Edward S. Hume, formerly of Bombay.

The Friday meetings, held in Pilgrim Hall, have been of more than ordinary interest during the past season, and messages from many fields have **MEETINGS HERE** been brought by the missionaries on furlough, whose **AND THERE.** valuable assistance is always so much appreciated. Half-hour talks once a month, since October, taking up the successive chapters of "The Gospel in Latin Lands," have been given by Miss Stanwood, Miss Bushee, Mrs. Lamson and Mrs. F. E. Clark. After May 20th these meetings will be suspended till October 7th.

The semi-annual meeting of the Hartford Branch, held May 5th in the beautiful new parish house of the Centre Church, Hartford, was the occasion of an impressive "Memorial Gift Service." During the past four months the Branch has been gathering a fund in memory of its late president, Mrs. Julia W. Jewell, to be used in the erection of a new building for the girls' boarding school in Van, now in charge of Miss E. Gertrude Rogers of New Britain. After two addresses—"The Purpose of the Gift" and "The Story of the Gift"—in which loving tributes were paid to the character and influence of Mrs. Jewell, a procession of the presidents of auxiliaries, singing "Jerusalem the Golden," brought forward the memorial envelopes containing pledges and gifts. Dr. Rockwell Harmon Potter, Mrs. Jewell's pastor, offered the prayer of consecration. As announced later by the treasurer of the branch, Mrs. Sydney W. Clark, the sum received, with gifts and pledges previously made, amounted to \$4,087.16—a little more than the amount asked for. Mrs. M. Bradford Scott, elected last October to succeed Mrs. Jewell, presided with graciousness and dignity. It is probable that the new building will be called The Julia W. Jewell Hall.

Six hundred children from the churches of Boston and vicinity, with songs and banners, made a pretty picture at the Children's May Missionary Festival, held in Union Church, Saturday afternoon, May 7th. Miss Stanwood presided, and an address from "The Children's Pulpit," by Rev. E. H. Byington, a monologue in the character of a Chinese Bible woman, by Miss Harriet L. Osborne of Foochow, and an effective Flag Drill, made a program of variety and interest. Pledges and gifts to the amount of \$480.84 were received for the new school building for the girls' school at Talas, Turkey.



The statement given below shows under different headings receipts for the last three months as compared with the corresponding months of last year.

OUR TREASURY FOR We always look eagerly for the heading, "For Regular THREE MONTHS. Work," and must own to a sense of disappointment this time as we read—Loss, \$1,421.79. With the most fruitful months of the year in the work of our auxiliaries, behind us, and the summer recess coming on, both prayer and earnest effort are needed that the balance may be on the right side when October 18th arrives. What can your society do to help recover the lost ground?

FOR THREE MONTHS, ENDING APRIL 18TH

|       | For<br>Regular Work. | For<br>Buildings. | For<br>Special Objects. | From<br>Legacies. | Total, Less<br>1909 Work. |
|-------|----------------------|-------------------|-------------------------|-------------------|---------------------------|
| 1909, | \$46,613.79          | \$2,228.35        | \$1,514.94              | \$13,221.48       | \$63,578.56               |
| 1910, | 45,192.00            | 7,674.20          | 1,524 96                | 35,065.23         | 89,456.39                 |
| Gain, |                      | \$5,445.85        | \$10.02                 | \$21,843.75       | \$25,877.83               |
| Loss, | \$1,421.79           |                   |                         |                   |                           |

The Central Committee on the United Study of Missions calls attention to the following Summer Schools for Women's Foreign Missionary Societies:

SUMMER Lake Winona, Ind., June 23-27; Boulder, Col., July 5-12; SCHOOLS. Los Angeles, Cal., July 4-12; Mount Hermon, Cal., July 12-17; Northfield, Mass., July 21-28; Chautauqua, N. Y., July 30-August 6. Mrs. Helen Barrett Montgomery, author of the text-books for next year, *Western Women in Eastern Lands* and *The Finding Out Club*, has been secured as lecturer for all these schools, with the exception of Boulder, Col., where Mrs. Berry, of Chicago, will take her place. It is important that a large number improve this opportunity in preparation for the great jubilee effort for Women's Foreign Missionary Societies to follow during the year. Some new and attractive features will richly repay those who attend. Mrs. Montgomery goes for the first time to the two schools on the Pacific Coast. A missionary pageant will be given at Northfield and Chautauqua. Let every local society plan to have at least one delegate at the nearest summer school. The expense is slight, the value inestimable.

Already the Executive Committee of the World Missionary Conference are making advance announcement of the report of the Conference. This

REPORT OF will consist of nine volumes of from three hundred to CONFERENCE. three hundred and fifty pages each, attractively bound in cloth. Eight of these volumes will contain the reports of the eight Commissions of twenty members each, giving the results of eighteen months of study and investigation of most important topics to be discussed at the Conference. The ninth volume will contain a summary of the proceedings. The price for this valuable missionary library will be only \$4 per set, deliv-

ered in any part of the United States and Canada, provided the orders are placed before the Conference begins, June 14th. Address, with checks or money orders, W. Henry Grant, 156 Fifth Avenue, New York.

We have welcomed home our associate secretary, Miss Calder, from a seven weeks' tour in the south. During the fifty days of her absence she made fifty addresses in thirty-six towns in Florida, Georgia IN THE SOUTHEAST. and the Carolinas, and also visited several of the A. M. A. schools. Cordially welcomed along the way by Northern women sojourning in the South, and by the busy workers in the churches, Miss Calder found much of interest and encouragement to report. She would like to acknowledge gratefully the kindly co-operation and assistance of many of the pastors. According to the plan of the Executive Committee Miss Calder proposed the formation of a Southeastern Conference Association, to be auxiliary to the Woman's Board.

The members of the Ladies' Union of Atlanta, Ga., who have for some years had an Easter sale, in order to raise their missionary offering, have TRUE EASTER GIVING. this year tried a new plan, which is worthy of adoption in other places. A letter was sent out some weeks before Easter, stating that the usual sale would be omitted this year; first, because of the inappropriateness of this way of obtaining the money at a season sacred to the Christian Church; second, because the plan proposed involves no unusual demand upon time or purse. The ladies were asked to consider carefully the amount they would donate and expend in connection with the sale, to place this amount, together with a special offering if they so desired, in a sealed envelope, and to bring the gift to an Easter service. The letter concluded with these words: "If you think over this plan we feel sure that it will appeal to your good sense as well as to your conscience, and we earnestly urge your active interest and co-operation. If we gain, these results will prove that we have discovered what giving means in its best sense, and there is little fear that our treasury will suffer a loss from the experiment." The chairman, Mrs. H. B. Wey, writes: "We are able to report a larger amount than has been realized from our Easter sale. In many cases the gift, placed in a sealed envelope, was accompanied by appropriate Scripture passages, or a sentiment expressing the sincere thought and purpose of the giver. These, read by the secretary, added much to the interest of the meeting. To sum up, results show more money, more significance to the gift, less waste of time and energy; all of which are well worth the consideration of any Christian giver."

## GIRLS' HIGH AND NORMAL SCHOOL IN MADURA

BY MISS MARY T. NOYES

LAST Saturday was our Arbor Day, with exercises in the hall and planting of trees. The kindergarten children had planted seeds in tiny pots and had a song about them. We found that there were more than sixty varieties of trees in our compound. Of course there were many here before we bought the land and many have been added since. It has been done at little expense except for the fruit trees, and they will be a source of income later, and a good investment. The trees that are



MADURA "RAW MATERIAL," WITH CHILDREN OF MISSION SCHOOL

planted on Arbor Day are paid for by the girls themselves, almost always fruit trees, and nearly all the trees which they have planted in different years are doing well. Instead of having each class plant a tree, the classes of the three departments—the Training School, the Model School and the High or Secondary School—unite in planting one or more as they wish. This year the Model School planted a mango tree and some seedless morning glory vines. Their planting was done in the name of the Woman's Board of Missions, and one girl made a speech about the work of the Board and a Tamil song composed for the occasion was sung.

One class also planted a small vegetable garden. The Secondary School planted three fruit trees, a guava, a lime and a jack-fruit tree, and two creepers. The creepers are planted by the verandas so that they may give needed shade. The Training Class planted a pomelo (or grape



STUDENTS IN MADURA GIRLS' SCHOOL

fruit) tree and named it for Mrs. Hazen. They had a very interesting dialogue and an address about Mrs. Hazen.

The church building on this side of the city is very tiny, quite insufficient to accommodate the school. Since we moved over here, nearly six years ago, the morning service has been held in our school hall and the



Sunday school and other meetings separately. It is not at all a desirable arrangement either for us or for the other members of the church. Efforts have been made to interest friends in America, but only about five hundred rupees have been raised; so Mr. Chandler told the people it behooved them to make a start themselves, and show their desire and interest in the matter. Subscription cards were passed around and over twelve hundred rupees was subscribed at once, to be paid some within three years and some earlier. We think this is splendid, for aside from a few teachers who receive good salaries the members of the congregation are poor. Most of those receiving regular salaries subscribed a month's wages, and many pupils subscribed. Eight of our girls united with the church last Sunday. They seemed very much in earnest, and I hope they will remain firm in their purpose.

When we are so short of funds, it often seems that it would be best to send home pupils who are unsatisfactory in their scholarship or behavior, but as long as there is hope of improvement we do not like to refuse to give the girl a chance. It is different at home where if a girl is not received into one school there are plenty of other schools she can attend. Of course we do on the whole give preference to those who seem likely to prove useful to the mission.

We have decided to raise our fees next year. It will come very hard on many of the parents, and yet it seems a step in the right direction. Certainly it is impossible to meet our expenses without some relief, and it is better for the people to grow toward self-support, slow though the progress may be. We offer some scholarships to help those most worthy. It may lessen the number of pupils, though I hope not seriously. If not, it would add about five hundred to the fee income. There will still be left a deficit which we shall have to meet some way. Government is not making much increase this year, and whether they will next year is very doubtful. It may come to the question whether we shall be obliged to lower the grade of the school if a larger grant or appropriation cannot be sent from America. It would be a great mistake to go backward now and a great injury to our educational system. Many more girls of high school education are needed for our work than are available now. And they are not available from outside of the mission so great is the demand.

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Do such things as need God; you are doing too small things. Do larger and you will be on your knees calling for God.—*Phillips Brooks*.

## OUR BIBLE WOMEN IN MADURA

BY MISS EVA M. SWIFT

BLESSED is the missionary who is able to establish happy relations with a large number of Hindu women, but the Bible women must be the pioneer in such effort. In Madura, at the present time, it is the Bible woman who goes before, opens the way, breaks down prejudice,



SCHOOL FOR BIBLE WOMEN, MADURA CITY

and wins a friendly hearing for the missionary when it is her turn to enter the opened door. It is the missionary's duty to teach the workers, to point out methods of work, and to aid them to fulfill the high ideals set before them and to meet the standards of Holy Writ. Ten hundred and twenty pupils actually enrolled and taught means a circle of influence five times as large—a regular audience for the gospel. But our opportunities are much larger, and by our smallest computation the aggregate of those

who have heard the teaching and preaching of the Bible women is not less than fifteen thousand.

A statement of numbers means far less to those who read than to us who can remember the faces of those who have looked into our eyes while listening to words of love and hope. We can recall the rich and poor, the old and young, the strong and the feeble, the young girl widow and the old girl widow grown childish with the emptiness of the life. We can see the blind, no longer able to see the words of life but drinking them in while the Bible woman talks. There are Hindus and Mohammedans and Sourashtras in our memory procession; sparkling eyes and dull ones, gay, flaunting silks and cotton rags. We have wild scenes of noisy crowds in our memories and a quiet corner on a roof top with kneeling women bowed in prayer. We have seen women roughly beaten because found reading a Christian book, and we have seen many friendly husbands and fathers sit by listening with approval to the Bible women. Men have rudely forbidden the Bible women's visits, and others have called Bible women and have commanded the women to study. These last are usually men who know that the Bible inculcates all good graces and virtues, and who feel that the women need such instruction. Our books have gone into hundreds of homes this year. We have heard of many incidents in connection with them,—of men who took them to their offices to read to others, of women who gathered a circle about them to listen. The stories of Ramabai and of Chandra Lela have touched many hearts, but the old favorite, *The Heart Book*, seems to make the strongest appeal.

We have made an effort to systematize the work of the Bible women more thoroughly, and to introduce new books for the regular lessons; and the assistance given by Miss Tremenheere and Miss Bishop did much to make such effort effective. It has been pleasant to see the affection shown them by Hindu and Mohammedan pupils who have sought them out in the bungalow, and by many who showed sincere regret when they went away to be for a time with their aged parents.

Miss Tremenheere writes:—

During the past year in visiting with the Bible women I have seen two hundred and eighty-six pupils. Many of them I had visited before, and it was a joy to see the progress some had made in their study, and some of them seem to really believe in Christ. A few of them have received Bible prizes for reciting the one hundred and thirty verses which were given them to study. We have also distributed a number of good story-books among the pupils, so as to give them other books to read besides the



Bible and other books which they study. The men in many of these houses have asked for these books, and to some who have not asked for them I have given a book and they have always been pleased to accept it, and the books have been read with interest. The husband of one of our Sourashtra pupils read the book *Krutuvali* (the blind way), which was given to his wife, and he was so interested and struck with its teaching that he now preaches its teaching to many people. The Bible women say he believes in Christ and really preaches the truth. He lost this book lately, and asked his wife and the Bible woman to ask me for another. We have been giving many of our pupils the *Life of Chandra Lela* to read, hoping that it may lead them to see, as Chandra Lela did, the falseness of their religion and to accept Christ as their Saviour.

The work among the Sourashtra women is very interesting. They are frank and open and very friendly, and when they are convinced of the truth are always ready to acknowledge it, and it has often surprised me to see how bold they are in confessing their trust in Christ before their men relatives; and even the men will acknowledge that what we teach is the truth, and there are a few who seem to believe in Christ. A widow and her daughter and a few others who seem to be believers have heard from the Bible woman about Pandita Ramabai and her home for widows, and they are so interested that they are anxious to go to Mukti to see her. They have been to the bungalow to inquire all about her and how to get there. When they will go we cannot say, but we think it is best to let them go of their own accord, and hope that their going to Mukti and their becoming acquainted with Pandita Ramabai will be the means of blessing to them.

Miss Bishop writes:—

My work is among the Mohammedans and Hindus. During this year I have had the pleasure of visiting two hundred and eighty-seven, both Hindus and Mohammedans. We have about one hundred and twenty Mohammedan pupils; one died this year professing her faith in Christ. There has been much progress in many—such as are willing to study the Bible, learn verses and the catechism, answer on the narratives they have learned, and also accept any book I may give them. This year they have had many new books put into their hands to study: a new verse book, a shorter catechism and *The Way of Life*. Some women have returned this and the verse book, not because they have not been willing to study them but because of the opposition of the men of the house. But, praise God, there are some men who are willing to look into the truth and see

for themselves. For instance, the brother of one young woman came to me when I had finished hearing his sister's lessons and said, "Do you remember the letter from the Mohammedan Christians in Cairo that your Bible woman gave me? Well, I have read it and I have written to those converts, asking them what led them to become Christians and what fault they had found in Islam. I don't wish to argue, but only want to know the truth." I promised to send him a book called *The Way of Life*. He thanked me and said he would read it.

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### ONE LITTLE HINDU WIDOW

An incident from the experience of Rev. James C. Perkins, Aruppukottai, Madura Mission.

It is difficult to give any adequate conception of the sadness of the life of the Hindu women. Take not my statement concerning their condition nor that of any foreigner, but let them speak for themselves and listen to their plea, as it appeared in their petition to the British Government, when the custom of burning widows on the funeral pyres of their husbands was about to be abolished in the last century. Listen to the words of the women themselves as they say, "Do not take away from us the right to end our miserable lives."

When that crushing word "widow" is mentioned, a tale of unspeakable cruelty and shame is opened up. The widow is supposed to have offended the deity, and in retribution he has taken her husband from her and the people of the wide world are to vie with each other in heaping indignities and sufferings upon her. As soon as the announcement is made that her husband is dead, they cut off her beautiful hair, take from her all jewels and pretty colored cloths, and clothing her in a plain white cloth, thrust her off to be the drudge of the household. If that was only the worst of it, she would not be such an object of pity, but there is more beyond into which I cannot enter, further than to say that many are forced into the saddest of all lives for women. Occasionally one of these young widows is saved, to the great joy of all missionaries and of many of the thoughtful among the Hindus themselves.

I shall never forget one morning when I was called out on the veranda of my bungalow to see a mother who had brought her young daughter of about fourteen years to talk with me. The girl was very pretty and bright. The mother wanted me to take charge of her daughter. I saw

at a glance that they were of a high caste and I was puzzled, for high-caste Hindus seldom bring their children to the missionary.

“Why do you wish to leave your daughter with me?” I asked. “Sir, I commit her entirely to you, do anything you like with her, educate her, make a Christian of her if you wish, only do take her,” answered the mother. As I was not able to get at the real facts from the woman, the head mistress of our girls’ boarding school was called and told to take the women aside and find out the real reasons for the action. Later she returned and told me that the girl was a child widow, who was married at five years of age to a little fellow of seven. Two years after the marriage the little husband died and the girl was doomed to perpetual widowhood; that her mother had been put aside to make room for another and more favored wife; that now that the daughter was grown, the unnatural father was taking steps to have her enter the usual life of many Hindu widows, and the mother was determined to save her and had brought her to the missionary.

We received her and placed her in our elementary school on the mission compound. She was so very bright that she passed out of the school in two years and was sent to our higher schools for the education of women in the city of Madura, and three years later received her certificates from the school and the government authorizing her to teach in any elementary school in the district. All this time her father had kept silent, knowing that her support was taken out of his hands and that some profit might ensue when she obtained a position as a teacher.

But in India women must marry. The Hindus say so, and most missionaries feel that under the present circumstances the only safe life for a woman in India is to be found in marriage.

A bridegroom was sought for my young ward, and we finally settled upon a young man of the same high caste and a teacher in charge of one of our Christian schools. The preparations for the marriage were about completed when the father, who had not communicated with his daughter for five years, nor spent a rupee upon her, suddenly appeared and forbade the marriage because it would be a great disgrace to him and his caste to have a child widow remarried.

See the astonishing reasoning of the Hindu mind! No disgrace, no shame in the life into which the father would have sent his daughter five years before, but now: “One of our widows is to remarry! It shall not be, our caste shall not be so dishonored!”

Threats from different quarters came to the missionary and a riot was

expected on the day of the wedding. But the law was on the side of the missionary, for the young girl had well passed the year of majority, and could choose her religion and abode. Her father had abandoned her for years, and the authorities knew that the mother had brought her to us to save her from a life of shame.

Every precaution was taken to prevent a seizure of the young woman by the people of her caste, and she was brought secretly to the missionary bungalow. The wedding procession had to pass, in going to the church, a street of the city leading to the village where her father and relatives lived. It was at this point we expected the natives to stop the procession and attempt to get possession of the bride. I had told the bridegroom to be in the church before the procession arrived, and I had made up my mind that if there was any interference with the head of the procession I should take the bride, who was in a carriage with me bringing up the rear, quickly down a side street to the church, rush to the pulpit and before witnesses who were in readiness for the ceremony, pronounce them man and wife with all possible expedition, and then sit down and wait as calmly as I could for what would follow.

I must confess my heart was in my mouth, as I watched the head of the procession approaching the critical spot where the father and his caste people would appear, but I breathed easier as I saw nothing was done to the first part of the procession, and sometime before I had to pass the place with the bride I was quite myself again, for I knew the Hindus had given up their contemplated assault.

Later we reached the church—the ceremony was quietly finished and another child widow was saved.

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## THE WORLD'S CHRISTIAN ENDEAVOR CONVENTION IN AGRA

BY MRS. FRANCIS E. CLARK

(Though delayed in publication, this article is of unique interest.)

**I**T was just three o'clock on the morning of November 20th, when the little company of Christian Endeavorers, who had sailed from New York on October 16th, arrived in Agra, in Northern India, the city of the Taj Mahal, but just then the city of Christian Endeavor, for this was the appointed time and place for the World's Convention of Christian Endeavor.

The weary, dusty travelers were allowed to sleep until six o'clock, and then they were aroused from their slumbers and a procession of carriages



carried them, in the dim dawning, through the streets of the city to Laurie's Hotel. A recent traveler, writing of missions in India, mentions the fact that two or three Christian ladies, interested in missions, spent two or three days in Agra, going about the city and seeing all the prominent sights, without seeing anything to remind them that there was missionary work going on in that city. Just how that could have been it is difficult to say, but certain it is that these Christian Endeavorers had not been in Agra three hours before many of them had noticed certain missionary buildings plainly labeled with the name of the denomination which carried on the work, and it was a very easy matter for any of them to find out the missions, and that without the help of the Christian Endeavor Convention.



WELCOMING THE AMERICAN DELEGATION

But to continue our story, our tourists, on this hot November morning, were allowed only time at the hotel for a hasty toilet, and a hastier *Chota Hara* (little breakfast), and then came Mr. Halliwell, the General Secretary of Christian Endeavor in India, Burma and Ceylon, and Rev. Mr. Anderson, the President, to escort us to the first meeting of the World's Convention, in the Convention Camp, not far from the Taj Mahal.

As we approached the little city of tents we caught our first glimpse of the Taj, in the distance, but we could give it just then only a hasty glance, for right before us was something even more interesting to us. Just in front of the Convention Arch, drawn up in two long lines, was a great company of Endeavorers from Burma and different parts of India, Ceylon, waiting to welcome us. And what a welcome! With sounds of music, with waving banners, with smiles and words of greeting, they opened their ranks and our

little company passed through, and, as we passed, certain smiling, happy, brown-faced Endeavorers stepped forward and hung garlands of flowers around the necks of the little company of friends who had come to them from America, while a dozen cameras, or more, were aimed at them all at once.

Then came the inspection of the Endeavor Camp, with its four hundred white tents, the most interesting being those occupied by the Indian delegates, one large tent furnishing sleeping accommodations for three hundred



A GROUP OF GUJERATI WOMEN AT AGRA

men, while others found places in hundreds of smaller tents. The whole view of the grounds was very picturesque, with the brown-faced young men and maidens walking about in their bright-colored garments of pink and green and purple and red and yellow, and all the colors, and all the shades of color, that could be imagined. A camel and an elephant which had brought some of the delegates from a distance, added a quaint picturesqueness to the scene, while the native bands that came with the different delegations played the native airs as they marched. All these and many other unusual features added to the general interest of the occasion.

The meetings were held in two large tents and in two languages; the one

for English-speaking people seated about seventeen hundred and was always full, and always a large fringe of people who could not find seats might be seen standing in the back of the tent and around all the sides. In this tent about half of the audience was composed of missionaries and English and American friends of Christian Endeavor, and the other half were Indian delegates, most of whom understood English. The second tent was nearly as large, and was always filled with Hindustani-speaking Endeavorers. In this tent all the exercises were in Hindustani, in the other the addresses were some-



CHRISTIAN ENDEAVORERS AT THE TAJ MAHAL

times given in English and then interpreted, and sometimes in English only. The meetings lasted five days, and the enthusiasm so increased day by day that many felt that the best meeting of all was the last one, the Sunrise Prayer Meeting, on the morning after the convention closed. It was held on a hill, called by the missionaries, "Round Top," looking off upon the Taj Mahal and the Pearl Mosque, Agra's two most beautiful buildings.

There were addresses by missionaries and addresses by Indian pastors, there were sermons, and talks on methods of Christian work, and inspirational addresses by great speakers from many parts of the world. There were delegates representing all sections of India, and all languages, Tamil,



Telugu, Marathi, Hindi, Burmese, Karen, Assamese, Thibetan, and I know not how many more, but all who came were able to understand enough to get much help and inspiration from the convention. Many walked long distances to get to Agra, and many preached on the way coming and going, many went out into the streets and lanes of Agra and preached to the common people of the city, little companies of singing Endeavorers going with the preachers, to draw and hold an audience by their songs.

There were delegates at the convention not only from many lands and speaking many languages, but representing many denominations. It was said that at least thirty languages were spoken there, and nearly as many denominations represented, but we knew little of denominational lines at Agra. We were simply a great company of Christians come together for inspiration and general helpfulness that we might strengthen each other to go out to larger and better service in future. There were, we were told, about four thousand delegates in attendance, of whom about four hundred were missionaries and the rest delegates from India and other countries.

On the morning after the convention closed, at the Sunrise Prayer Meeting on the hill, Dr. William Carey, great grandson of William Carey the First, gave an eloquent and inspiring address. In the course of this address he read a part of a letter written by William Carey the First, in which he described a vision he had had of a possible gathering of missionaries of all denominations which should meet to plan for the uplift of India. He read also an extract from a letter written by quaint old Andrew Fuller in which he spoke of Dr. Carey's "wild vision" as an impossible dream of something that could never happen, and which would not really be desirable, for if such a company of missionaries of many denominations could ever come together in one meeting they would be sure to disagree, and no good could result from it. Yet here we were, Methodists and Baptists, Congregationalists and Presbyterians, Lutherans and Church of England missionaries and many other denominations, all met together in joyful convocations, singing the Lord's songs in a strange land and in many tongues, and planning together for the upbuilding of God's kingdom in all the world, especially in India; and as we sang together in the great congregation, "All hail the power of Jesus' name," we were filled with new joy and courage, and to ourselves we said:—

" Like a mighty army  
Moves the Church of God."

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THE world and the uttermost parts of the earth have been given to Christ. Shall we just work at home?

## THE YEAR IN THE MARATHI MISSION

A Review of the Annual Report

BY MRS. JOSEPH COOK

IT is hoped that the political unrest of the people of India may be allayed by certain concessions made by the government. Previously the only power the native members possessed in the councils of government was the power of asking questions, and even in this there were restrictions. Now the number of native members is to be increased; the budget may be discussed and resolutions brought in concerning it and the right of asking questions is enlarged.

While certain Indian papers are still violent in their denunciations of the English yet the scheme of representative councils has brought distinct relief to the political tension.

The Marathi Mission has been visited the past year by a deputation from the W. B. M. I., consisting of its president, secretary, treasurer and Mrs. Towle of Iowa.

This quartet of elect ladies visited every station of the mission where their Board has work, both giving and receiving cheer and inspiration. Another guest whom the mission delighted to honor was President King of Oberlin College, Vice President of the American Board.

Rev. James Smith, of Ahmednagar, who has spent nearly all of his thirty years in India in that city, has been devoting the last six months to evangelistic work in Bombay. He has preached five nights of the week in a large tent pitched on the seashore where hundreds of people gather to enjoy the sea breeze. It is interesting to know that the distinctive truths of Christianity, the Divinity of Our Lord, His Atonement, His Resurrection, His Sovereignty, etc., are listened to with most attention.

When a speaker tells of a Saviour who saves from sin, who breaks the habit of sinning, he is surrounded by a crowd of young men as soon as the meeting is over and plied with questions and requests for more about the subject.

Mr. Smith has compiled all the facts of the four Gospels in a continuous narrative which he calls, *A Life of Jesus Christ in Modern English for the Use of Schools*, and which will be brought out by Macmillan & Co.

The Marathi Bible Revision Committee during the year completed the revision of the Old Testament Psalms, which they think will give meaning to much that has hitherto been unintelligible to Marathi readers. One is impressed in reading the report of the Marathi Mission that in the differ-

ent stations industrial training and self-help are emphasized. At Bowker Hall all the girls have regular work such as grinding, cooking, sewing and janitor work. They are able to make their own garments after they are cut out by an Armenian woman who was educated in one of our mission schools in Turkey.

The school children are imbued with the modern spirit, and such English words as table, pencil, book and bicycle are in constant use. One



AN OUT CASTE SCHOOL, MARATHI MISSION

small girl appeared in a jacket printed with gay automobiles and steam-boats, and on the coat sleeve of a boy appears conspicuously the words, "Made in Germany."

At Dr. Karmarkar's dispensary for women and children the Bible women speak to the patients while they are waiting for their medicine, and a Christ-like spirit of sympathy and generosity is often developed among those waiting for medical aid. For the past two years Dr. Karmarkar has given a course of lectures on Hygiene and Domestic Science to the teachers of various schools in Bombay.

As a result of teaching the Bible daily in the Mission High School of Ahmednagar pupils come to their teachers with such requests as: "Please teach me how to pray," "Please write out some prayer which I can use myself and teach another." When at Christmas time special emphasis was laid on the fact that salvation meant loving and serving others as well as obeying and loving God, a Students' Helping Society was formed to help the poorer boys secure school fees, books and other necessities. Also a Brahman boy conducted a night class in reading, writing and religion for a dozen day laborers who live near him.

Many Hindus and other non-Christians are glad to hear about the life and teachings of the Founder of Christianity, but who lack the moral courage to make a public confession of their acceptance of Jesus as their Saviour.

A series of ten lectures has been given in the Mission High School Hall of Ahmednagar on the plan of a Parliament of Religions.

The conditions were that no disparaging remarks were to be made upon any other religion and no discussion was to be allowed after the lecture inside the hall. As an indication of the religious diversity of India it is interesting to note that, including Christianity, nine different faiths were discussed. Christianity was twice presented, once by an Indian Christian and once by a foreign missionary. This last address was printed in full by a Hindu daily newspaper in Poona. The ladies in charge of the Mission Girls' School of Ahmednagar, Miss Gates and Miss Bruce, are happy in the fact that they have been able to obtain the services of several well educated, capable Christian teachers to take the place of some of the Brahman masters.

This, they feel, will add both to the efficiency and Christian atmosphere of the school. Several of their graduates have taken a three years' normal course at the Government Training School in Poona, and have thus fitted themselves for most capable teachers.

In this school, as in others, the question of teaching the girls some useful and remunerative industry is prominent. Lace making and sewing are both taught. Dr. Ruth Hume speaks of an increased appreciation of the benefits of hospital care by the return of the same patients and their bringing others.

Thanks to the efficient and faithful Bible woman the patients go home with a fund of Bible knowledge. Her one purpose is to declare to the women that Christ came to save them and that he only can forgive sins. Dr. Ballantine tells of a merry as well as sober side to medical work.



A man suffering from malaria was given six powders to take in cold water night and morning. When he returned after a week he said the medicine helped him at once, but he had great difficulty in swallowing it. "I knew it was rather bitter; there was quinine in it," the doctor said. "It wasn't that," said the man: "but the paper was so thick that I drank ever and ever so much water before it would go down my throat!"

Mrs. Winsor, of Sirur, speaks of the high ideals of the schoolgirls. When questioned as to their hopes and plans for the future such answers as these were given: "I want to make India better," "I want to be useful," "I want to help some one." Every one of the girls knows how to do all that is necessary for everyday cooking. In the Dexter Home for widows some have learned to read and to sew. Two of the widows have gone over a hundred miles to assist in a new philanthropic enterprise, in teaching various classes of women and children the very simple weaving of webbing.

In the Woronoco School of the Sholapur district there has been a marked improvement in the attitude of the girls toward the domestic work, and their uncomplaining way of doing it. Several girls have gone out from the school to take service in good Christian families.

The teachers and some of the older girls have visited quite a number of high-caste families where they are most cordially received, and the fact that they are Christians does not make them less welcome.

It is an interesting sign of the times that certain educated Hindu men want their wives to come out of the seclusion of the zenanas; and to aid this emancipation, some of the Brahmans of Sholapur started a Literary Club for their wives and requested the head teacher of the Woronoco School to come and teach these ladies English, with the suggestion that they did not care to have anything about religion taught! However, not long after, the women were listening very intently to the story of Christ's birth, in connection with Christmas.

With the treatment of tuberculosis so at the front in our own country it is of interest to note that the Wai climate offers special advantages for the treatment of tubercular patients. Two small temporary buildings have been erected in open places, each with a roof and partly enclosed on the north and west, but freely open to the sunlight on the east and south.

There is great and urgent need of a suitable hospital building for the main work, as many sufferers have to be turned away to wander far in search of other medical help or return to their homes to suffer from neglect or at the hands of native quacks.

Among the acknowledgments the mission makes special mention of "the copies of the Notes on the Sunday School Lessons by Rev. F. N. Peloubet, D.D., which have been of help both to missionaries and to our English-speaking native assistants."

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## IN THE SHOLAPUR FIELD

BY MRS. LORIN S. GATES

THIS season of the year is our cold season, the coldest we have; and at this time we are in the habit of taking tents and going about from village to village, like the nomads of old. We have been so busy this year that both Mr. Gates and I could not get away, and so I finally concluded to start off without him. Miss Wakeford, an English missionary who is at present in Sholapur, and I with two Bible women started off for this place, twenty miles from Sholapur. There is a rest house here, so we did not need to bring a tent. I wish you might have gone with us this afternoon, while we tried to get an audience. Just at this season ground nuts are ready to be dug, and all women who can work are off all day digging the nuts, consequently we had difficulty in finding anyone. We went to several places speaking a word here and there. At one place we gathered a few women, and hoped to talk to them when a man came along who is their religious teacher, and as he had come from another village, they said they must go and worship him, and give him food; so we were left without an audience though I did try and talk with some of the children—but they are of a caste which do not educate, and the children seemed duller than the dogs we met every now and then. There are a great many vacant houses here in town, as the owners either have died with plague and famine or have moved away. It was like a "deserted village." Where houses were occupied the people had gone out to dig peanuts. I told the others to go on to another part of the town, and I visited our school, where I was sure of an audience. I heard the older boys read a lesson on cleanliness. They could not even tell me the meaning of cleanliness! I had to talk quite awhile before they could define it. From this I led up to a small lecture on cleanliness of heart and how obtained. It is always easy to find some lesson in the reading book which can act as a text. Many men came in, and sat listening to my talk. I then gave the older scholars some sums to do, while I had the children form a circle, and played a few games with them. I told all the school the story of the

birth of Jesus. This evening I have given notice that we will have a service in the schoolhouse, and people say it will be crowded. I have chosen as my thought for the evening, "The Light of the World Is Jesus." This meeting these common people in their homes brings a good deal of joy to them, and we hope to be able to reach some who otherwise could not hear of a Saviour and his love. To-morrow morning we are going to get up very early and go to a village four miles away. A man came from there to see me, and tell me about his sick wife.

I have been to the village I wrote about yesterday, and back again. It was quite a trip on my bicycle. I went two and a half miles on a good, "made road," and then turned off through the fields. I found the school with about twenty scholars nearly all unclothed,—little "street Arabs" they were, sure enough! Hair unkempt and bodies anything but clean, but we have to take children as they come or not have any school at all. From the school I went to the yard of the *batil*, who is the chief man of the village. The women of a *batil's* house are not allowed to go out, and so they are very glad of any interruption in the dull routine of everyday life. I talked with them and made them feel I was not to be feared, and then sang a hymn and read from the Bible and sang again. Then they began telling me their ailments—but I had brought no medicine. These people look to us for bodily healing as they have no chance to get aid.

I am going to give you a short account of how I spent last Saturday to let you see that sometimes a missionary lady is doing something besides teaching the Bible. I was off at half-past seven for the church, to try and get the organ into a little, better condition. Then I went in to see a sick woman to cheer her up a little, and promised to send her some food. At half-past eight I went to the girls' school as I wished to practice over one or two new hymns with them. Reaching home after nine o'clock, I sat down to prepare a lecture I was to give that afternoon. I had a good many photographs of Delhi, once the Mohammedan capital of Northern India. I had decided to show these pictures and give a talk about the wonderful ruins there. Every once in awhile some call would come. One man was wishing a wife,—would I see if I could make arrangements? At another time a woman came in a very shy way and wanted to speak to me privately. After looking all about, she began her tale. She had been asked to find a wife for a young man who has recently been baptized—forty miles from Sholapur! Then breakfast time came. I had guests to breakfast—missionaries from another place. Breakfast and prayers took



some time, and also the visiting and having the gentleman practice a hymn to sing the next day. After they left, I went to work again, writing out my talk. I was busy till three when we had afternoon tea, and then I busied myself getting things ready for a Christian Endeavor social for that afternoon. I went at four, and helped get a court marked out for a game for *badminton*; and then as people began to come I initiated them into playing the game and started other games. Finally, all were called into the schoolroom; a report of the Christian Endeavor Society was given, and treasurer's report, and then they called for my lecture. It was so late then that I felt I must not take much time, as other things were to follow—but the talk will be good for some other time. Reaching home I had another chance to give advice to one who needed it, and then dressed for evening dinner, and we had guests to dinner. The evening was spent with music and talk—a very pleasant time.

I suppose all this does not coincide with your idea of a missionary life, so perhaps you will like to hear what the next day, the Sabbath, meant for me. At half-past eight I went to the schoolhouse and had a little time of singing with a few young men who are anxious to learn a few hymns in "parts." At a quarter of nine we have a time of prayer for the Sabbath school. At nine the Sunday school assembles—over two hundred and fifty generally present. In leading the singing and teaching my tongue is kept pretty busy. After Sabbath school, all stay for a short time, and sing over the hymns to be sung in the afternoon. I reached home at half-past ten, had breakfast, and at half-past eleven off again for Christian Endeavor work. I have charge of two boys' societies in Christian Endeavor. I have them meet together, as I have not time to take them separately. Then I had a chance to rest a little. At four I started for a service which is held at half-past four—a mile from our house. I always walk if possible as I do not want our women to feel that it is easier for me to go than for them, so I do not use my cycle. Returning from church, I sat in my steamer chair and rested awhile—reading in the meantime, as the only time I had for reading. At half-past seven I went to a place where a number of young men are trying to start a work among themselves and need encouragement. They begged me to come and give them a talk. We wheeled my cycle right into the little room so as to give light from my cycle lamp. It was a pleasant little gathering, and if I can help them by encouragement I must do it. I then went to our mission house where we had a sing, and thus closed a busy Sabbath after a busy Saturday. Our Sabbaths are very full, and yet I never find the things I can drop. These people do need a great deal of encouragement.

## A WESTERN TURKEY OUT-STATION

BY MISS ILSE C. POHL

Miss Pohl is a teacher in the American Collegiate Institute for Girls in Smyrna.

I had never visited Afion Kara Hissar, and so everything was very interesting. We started from Smyrna at seven in the morning, traveled all that day and reached Ooshak at night. The rest in the khan there was not unbroken in spite of a traveling bedstead and other precautions. But the night was short anyway, for at five o'clock the train started for Afion Kara Hissar, and about noon we reached our destination. It was market day, and the people with their buffalo carts and wares had come from all the surrounding villages. What a picture that Oriental market was! I never had seen anything like it either in Constantinople or Smyrna. This place is almost entirely Mohammedan; of 40,000 inhabitants not more than 7,000 are Christians. It is a very backward place in everything, and even the Christian women are secluded, almost as much as the Moslem ones.

For nineteen years our friend, Badvelli Yeranian, has been working here. I heard just a little of the persecution he had to undergo. After some time two men would come to hear him preach, but his own wife had to sit behind the door to listen, for it was not seemly for a woman to be listening in the presence of men. But the work grew and now, through the blessing of God, Mr. McNaughton's efforts to raise money to build a little church, parsonage and school have succeeded, and to-day we have a fine-looking building, certainly, except the many Moslem mosques, the finest in the place. I was intensely interested in the congregation, three quarters of which were men, among them eight or ten Moslems who came in after the service had begun. The women came a little later, as a wife is not supposed ever to walk in the street with her husband. They came wrapped in long white sheets and took their places on the back seat, so that the men could not look at them. After the service the men go out first, and some minutes after the women follow.

Later in the week I had the opportunity to speak to the women in the mothers' meeting. A good number had to bring their babies, and sometimes it was quite hard to speak against the noise they made. What careworn faces and how old looking, far beyond their years! How little of life's joy and sweetness these our sisters have ever tasted! How wonderful the life of the average American or European woman would seem to them! Perhaps for that very reason religion means so much to them and the hope of heaven is so present with them.

From Monday to Thursday Mr. Tracy and I were kept busy with the

schools. There are already about one hundred and fifty scholars, about seventy boys and over eighty girls. The head teacher of the girls' department, as I said before, is the pastor's own daughter, the eldest of seven, one of our graduates, and a very successful teacher in our school. We felt we must make the sacrifice and lend her to Afion Kara Hissar, while the second daughter takes her teacher's training course. The assistant teacher is a girl from Adana, who years ago took the kindergarten training in Smyrna with us. She has had for years a very large kindergarten in Adana, but the recent massacres have scattered that little band, and to escape the memories of what she has passed through she took the work offered in Afion Kara Hissar. Her presence and enthusiasm created a kindergarten there, though it had not been planned for. But when we arrived we found about forty little ones happy in their garden, and to disband them again seemed impossible, though of course this adds to the expense of the school. I also had the pleasure of seeing some former pupils again, two of them in homes of their own with little ones. How gladly they all remember their school days.

When going away we had an accident. The streets of the city, as you can imagine, are most uneven and narrow. The driver took at one place a curve too high and our carriage was upset, and we four women—the pastor's wife, the two teachers and myself—were thrown out, baskets and bags following. The marvel was that no one was hurt. A crowd gathered immediately, and some Turkish girls were sure that I had the evil eye, pointing to my eye-glasses.

This visit has certainly done me good, physically and spiritually. The work as it stands in that place to-day is a mighty sermon to any worker never to despair, but to work faithfully on against all odds. "It is not by power or by might, but by my Spirit says the Lord of Hosts." My sympathies have been broadened, and if ever I could help on the work in that place I would be very thankful.

There is much to tell of the school here in Smyrna, but it must be left for another time. The upper school is crowded to its utmost capacity. We have forty-seven boarders, which is the greatest number we ever have had, and the little school counts one hundred and thirty-two pupils. For a week we had to close the latter because of the smallpox epidemic in the city. Every child has been vaccinated twice and, thank God, not one has had the disease.

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IT was not so much a call to India that I received, as an acceptance for India.—*Bishop Thoburn.*

WORLD MISSIONARY CONFERENCE, EDINBURGH,  
JUNE 14-23

BY MRS. CHARLES H. DANIELS

THE plans for this Conference are as unique as they are comprehensive. The one supreme object in view is an expert study of missionary problems in order to secure results which will promote the work on the field. Some one has written of it: "A conference for the benefit of the hard-worked missionary."

Other great gatherings have aimed especially to arouse the church at home to a sense of its opportunity and responsibility. This one aims only indirectly at the home churches. It will be known in the history of the Christian church as the first attempt to gather exhaustive testimony from all foreign missionary fields of all Protestant denominations, upon all policies and methods; to sift and weigh this testimony; to draw conclusions and record findings; to publish the same in convenient and inexpensive form so that it may come to the hand of every worker. The ideal is worthy of the missionary age in which we live. Indeed we may well believe such an ideal could not have been projected earlier in time.

Modern missions began in the small, of necessity. For a hundred years successive steps have been taken by individual workers and by missions, as they could feel their way through the labyrinths of heathenism and non-Christian civilizations out into a larger place. As in a heated fray, men lose sight of the ranks and know only the one opposing enemy, fighting desperately each in his own small area; so much the same has it been with the forces of Christendom battling for Christ on the "far-flung" lines.

But the smoke has cleared away. One denomination sees the others and observes how each does his fighting. Gradually certain principles and methods have judged themselves, either passing into disuse or becoming more firmly established. New ones have been discovered and assimilated. In fact a Science of Missions has been evolved, having distinct form, though still incomplete. It is due, not to any one denomination at work in any certain mission field, but is made up from the experiences of all denominations in all the fields. While this fact has been more or less before the eyes of readers and thinkers and workers, there has as yet been no outstanding effort to collate all the evidence and from it outline a Science of Missions.

Large movements of this generation, such as the Student Volunteer and



Laymen's Movements, are among the indications of a growing interest which warrants the cordial reception of a missionary science. In other words, the church at home is now large enough missionary-wise to appreciate a larger propaganda on the field.

In July, 1908, two years before the date on which the Conference begins, eight representative Commissions were appointed to investigate some of the most important questions relating to missionary work. The Commissions will report to the Conference, a day being given to each subject, all matter being in print and in the hands of the members several weeks in advance.

Each Commission is made up of about twenty members, and these include practically all the leading missionary administrators and missionary experts in Europe and America, and also a large number of eminent theologians, educators, scholars and many men of distinguished position in public life.

The main subjects are: (1) Carrying the Gospel to All the World. (2) The Native Church and Its Workers. (3) Education in Relation to the Christianization of National Life. (4) The Missionary Message in Relation to Non-Christian Religions. (5) The Preparation of Missionaries. (6) The Home Base of Missions. (7) Relation of Missions to Governments. (8) Co-operation and Promotion of Unity.

The work which has fallen upon the chairmen of these Commissions is prodigious. Upwards of two thousand papers have been received, carefully examined, and final reports prepared. Leading missionaries have cheerfully given time to write their experiences and opinions, and their letters form the most valuable testimony upon a large number of the questions involved.

Commissions have held meetings, in some cases members traveling from America and the Continent to Great Britain for the purpose.

Preparatory public gatherings have been held during the last winter and this spring, in order that churches in Scotland, also in England, may be intelligent, sympathetic and prayerful. Mr. Robert Speer assisted in these meetings.

The Conference proper will be held in the Assembly Hall of the United Free Church of Scotland. The official delegates, who are expected to number about eleven hundred, will occupy the floor of the hall. Wives of official delegates, missionaries on furlough and others, to a certain extent, will be admitted to the gallery by ticket. The proportion of delegates to which each Board is entitled is based on its average home income for the past three years.

Parallel meetings held in Synod Hall will follow the same lines, but from the point of view of the home church, so that they will be of a more popular nature and of equal or even greater value to the many not intent on the study of problems. The Boards appoint their Synod Hall delegates also. Others as far as possible are admitted by ticket. There will be held besides a third series of meetings for the general public in Edinburgh, one also in Glasgow.

A strong plea has been made from the first by leaders in the great machinery of this Conference, that prayer be continually offered by members of Commissions and friends of missions. There is an especial need that we ask God to make results useful in the days to come. All will be in vain except as he guides thought, plans and energies. We must believe the Spirit has led in the movement and is ready to follow it.

We ask our readers to pray for members of all Commissions; for leaders who arrange details of meetings; for the delegates of the Woman's Boards, of whom there are thirteen—seven from our own Board as official delegates, seven to Synod Hall; and lastly for results to abide and bless long after the Conference doors are closed and the delegates have left its uplifting sessions.

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## MISSIONARY LETTERS

### MARATHI MISSION

(See frontispiece)

Dr. Ruth P. Hume writes from Ahmednagar:—

Last Tuesday we had the graduation exercises of four nurses,—the first class which has had its entire training in this hospital. Others have finished here or have begun and not completed their course. Two of these nurses will continue in this hospital with us. Two have returned to the Basel Mission from whence they came. At that time we were glad to find suitable candidates who wanted to study nursing from anywhere, and feel quite proud that they are immediately wanted for work in another hospital. Miss Johnson is very keen in getting the best girls for nurses, and there is certainly a desire on the part of the better educated girls to study nursing.

The graduating exercises were held in the old church, and invitations were printed and sent to the leading citizens of Ahmednagar, both Christian and non-Christian. The hospital staff in uniform marched into the church singing the processional, and some of the schoolgirls accompanied

them. My father presided. After Scripture reading and prayer the nurses sang a lovely little poem written specially for the occasion by Mr. Tilak. My father gave a Marathi address. A hymn followed about true service to God being service to our fellow-men. Mrs. Canefield presented the diplomas and spoke very nicely to the graduating nurses. The exercises closed with "God Save the King." Mrs. Canefield is the wife of a colonel in the Indian Army, and has been very friendly to all the mission ever since she came to Ahmednagar. She has already given some money to the Nurses' Home.

The public exercises were very much worth while, because it made not only the nurses but the thinking people of Ahmednagar also feel that there is real dignity in a nurse's profession. We would redeem the name of nurse from the disrepute into which it has fallen among the Hindus.

#### MADURA MISSION

Miss Mary T. Noyes writes from Madura :—

The good news of the gift of \$450 toward the much needed kindergarten room and dining veranda has reached us, and I must express our joy and gratitude. Fearing that we might have to wait for the kindergarten room, we had been planning to remove one of the pillars in the original veranda, so as to temporarily give an open space for kindergarten games; but now that will be unnecessary. I am exceedingly glad that the news came just in time, for it not only saves expense, but the Government Engineer had just warned us that the removal of a pillar might cause cracks in the building. The good news came on Sunday and we could hardly think of anything else all day; it was indeed a Thanksgiving day. We are writing at once to the Executive Engineer to have plans and estimates officially prepared, so as to apply for a government grant for the kindergarten room; we cannot begin building until the sanction is received.

The Government Inspectress made her usual official visit to the school. She seemed to find much improvement. She was interested in Miss Gertrude Chandler's plans for kindergarten work and pleased with the beginnings made, and in her official report has written, "It is hoped that the kindergarten system of training will become a specialty in the school." I am sure she will recommend a grant toward it.

Our prize distribution took place last month. Most of the exercises were ordinary school exercises, not prepared especially for the occasion. The platform was draped with green and gold, the school colors; flowers and plants of those colors were used for decoration, and nearly all the



scholars wore yellow flowers in their hair. When the school song was sung, the choir singing the verses stood upon the platform dressed in white and wearing sashes of the colors over the shoulder and carrying our new school banner. It made a very pretty picture.

Under a later date Miss Noyes writes :—

My holidays were spent in Jaffna. I had never been there before and was very interested to see what I could of the stations and work. All the schools except the Udupitty Boarding School were closed for the holidays, but I was glad to compare with Miss Howland and Miss Green at Uduvil where I made my headquarters. In many ways our work and theirs is alike, but the difference in government requirements and still more in the home life and condition of the people there makes a difference in the problems we have to face.

I was especially interested to see the hospitals. They are so well managed and so prosperous in every way—so well supported by the people. I would have been so glad to visit the other stations but had not time, as mission meeting was to begin, and there was so much work to be done in preparation which could not be done at a distance. School seems to be opening prosperously. As far as I can now foresee, the increase in our fees is not lessening the numbers except in the higher classes where the fees are considerably increased. I shall have to give assistance in some deserving cases. Our normal school seems very popular indeed. We have nearly fifty applications. The Brahman woman who came to our high school last year has returned. It is so unusual for a married woman, not a widow, to have such ambitions. She is very ambitious though deficient in English. She makes no objection to attending the Bible classes, and we hope that at least some good influence may be exerted over her. Her fees are paid promptly, and as she is a day scholar she is a source of income rather than otherwise.

#### WESTERN TURKEY

In a personal letter Miss Cornelia Huntington, of Milton, Mass., writes from Robert College :—

Then about 9.45 the fourth year boys here in Theodorus Hall, carrying lanterns, came to serenade us with Christmas hymns. They sang well (I had helped them to get ready, at their request, and we had practiced daily for almost two weeks) and I was proud and happy, and so was George. We had them come in for candy and wafers and lemonade. Then two of the boys played their violin and guitar together—Armenian brothers they are.

Mr. Duff played on his banjo for them. Then we all sang together "O little town of Bethlehem"—the twenty boys, our twenty guests, including the tutors, and ourselves. The boys went off very happy over their affair; and to me it all seemed precious and homelike and simple as I stood among those boys singing all together,—

" Oh holy child of Bethlehem,  
Descend to us we pray:  
Cast out our sin and enter in,  
Be born to us to-day.  
We hear the Christmas Angels  
The great, glad tidings tell:  
Oh come to us, Abide with us,  
Our Lord, Emmanuel."

And I wondered whether Phillips Brooks, who always seems as living, dreamed that Turk and Greek, Russian and Bulgarian, Jew and Armenian, Frenchman and American, would ever sing together in English, his words, and all love them.



## OUR NEXT YEAR'S STUDY

BY MISS E. HARRIET STANWOOD

OUR attention is often directed to the American Board Centennial to be observed in October. In women's circles there is also frequent allusions to 1910-1911 as a Year of Jubilee. It is not the fiftieth year of the Woman's Board of Missions, but of the one large society which is older, the Woman's Union Missionary Society,—undenominational and interdenominational. With the celebration of their jubilee we mark the fiftieth year of woman's organized work for foreign missions. Our own Board was organized in January, 1868, antedating by one month the organization of the New England Woman's Club and by two months the organization of Sorosis. Truly this was in a new sense a woman's year. The Woman's Board of the Interior was organized in October, and other denominational boards quickly followed. In different localities, under different names, with a variety of aids, but under one great acknowledged Leader, the work has gone on. It is fitting that the half century should pass in review; that effort and struggle and accomplishment should be noted. It is an interesting coincidence that the Central Committee on the United Study of Missions, under whose auspices text-books have been prepared for the last ten years, with a circulation of half a million copies, had planned for next year a book which should

cover just this ground without taking into account the anniversary which such a review would celebrate. This book has now come from the Macmillan Press, dressed in a light brown cover, *Western Women in Eastern Lands*, written by Helen Barrett Montgomery.

Chapter I, "What Our Mothers Have Told Us," is a story of beginnings. It sketches the woman's missionary movement on the background of the nineteenth century, its relation to education, suffrage and abolition. It tells of forerunners in the early part of the century, and of pioneer societies in the decade following the Civil War. This chapter furnishes opportunity to study the history of our own Board and others, and to search the archives of the local church and the tablets of veteran memories for details of early societies of which the great public has never heard.

Chapter II treats of the wrongs against womanhood in non-Christian lands, and shows that they rest on the direct teachings of the ethnic religions. These conditions furnish the strength of the appeal made by the women of the Orient to the women of the Occident.

Chapter III, "Missionaries at Work," is a story of manifold undertakings, and gives a bird's-eye view of the activities of women's missionary societies on the foreign field—schools, hospitals, philanthropies, industries, evangelism.

Chapter IV shows "The Women Behind the Work," with biographical sketches of Mrs. Doremus, the first president of the Woman's Union Missionary Society; Isabella Thoburn, pioneer teacher; Charlotte Tucker, a lady of India; Clara Swain, the woman physician; Eleanor Chesnut, a missionary martyr.

Chapter V shows "The New Woman of the Orient," in the changing conditions of her life, manifest in her character and achievements. This includes brief sketches of Pandita Ramabai, Lilavati Singh and others.

Chapter VI treats of the "Problems and Policies" of the present and the future:—

- (1) Meeting our Responsibilities on the Field.
- (2) Reaching Our Constituency.
- (3) Adjusting Our Relations to the Denominational Boards.
- (4) Developing Co-operation and United Action.

The book is illustrated by a frontispiece which shows the beautiful face of Mrs. Doremus, and by twenty-three other half-tone pictures.

The text-books for Juniors, *The Finding Out Club*, will not only supply the need in mission circles, but will be a valuable aid to those who conduct mission study classes or plan for women's meetings.

The year of study will be a fitting preparation for such a jubilee celebration as it is proposed to hold in New York in the spring of 1911, celebrating the half century of woman's organized work for foreign missions.

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## SIDELIGHTS FROM PERIODICALS

PAPAL LANDS.—"Industrial Mexico," *Cosmopolitan*, May. "Spiritual Claims of Latin America upon the United States and Canada," *Missionary Review*, May. "Romantic Spain," profusely illustrated, *National Geographical Magazine*, March. "Methodist Pioneers in Italy," from a Roman Catholic standpoint, *Catholic World*, May.

TURKEY.—“Light and Shade in Turkey,” and “The Real Meaning of the Turkish Revolution,” *Missionary Review*, May.

INDIA.—“Racial Feeling in India,” *Nineteenth Century*, April. “Young India’s Reply to Count Tolstoi,” *Twentieth Century*, May.

CHINA.—“Our Chinese Policy,” *Putnam’s*, April.

JAPAN.—“Epochs of Japan,” *Nineteenth Century*, April.

AFRICA.—“African Game Trails,” *Scribner’s*, May.

Articles of general interest are “The One Hundredth Anniversary of the American Board,” “The Life of Sir Henry M. Stanley,” “Among the Lepers of Siam,” and “Ko-Thah-byu, the Karen Apostle,” all are in the *Missionary Review*, for May.

F. V. E.

## WOMAN’S BOARD OF MISSIONS

Receipts from March 18 to April 18, 1910.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Belfast, Women of First Ch., 21; Bremen, Ladies, 3; Brewer, First Ch., Aux., Mrs. Anna Farrington, Pomona, Cal., 25; Castine, Ladies, 14. 63 01  
*Litchfield Corners.*—Mrs. A. M. Smith, 1 00  
*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Coll. at Branch Meet., 2.51; Alfred, S. S., 10, Prim. Dept., 2; Auburn, High St. Ch., M. B., 25; Bethel, Aux., 10.45; Bridgton, Sr. C. E. Soc., 1.50; Gorham, Aux., 20; Harpswell, North, Jr. C. E. Soc., 1; Otisfield, E., 4; Portland, Bethel Ch., Aux., 81, High St. Ch., Aux., Th. Off., 39, Second Parish Ch., 29.75, E. O., in mem. of Miss Emma Cummings, 5, S. P. B., 25, Aux., 11.68, St. Lawrence Ch., Aux., 15, State St. Ch., Aux. (Th. Off., add'l, 2), 72.16, E. O., 36.30, Williston Ch., Aux., 122.98; Stowe, Everett and Irving Day, 1; Waterford, Friends, 10; Westbrook Ch., 3.57. Less expenses, 21, 507 90  
Total, 571 90

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Friend, 32; Concord, Aux., 45, First Ch., Young Woman’s M. S. (to const. L. M. Mrs. Mary G. Thorne), 25; Grasmere, Sarah Flanders, 5; Hampton, Aux. (to const. L. M’s Mrs. Lydia Ann Brown, Mrs. Anna F. Perkins), 50; Manchester, Franklin St. Ch., S. S., Girls’ Club, 20; Salmon Falls, C. E. Soc., 2, 179 00

### VERMONT.

*Plainfield.*—Mrs. A. Betsey Taft, 3 00  
*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Barton, Aux., 13.68; Bennington, North, C. E. Soc., 10; Berkshire, East Aux., 15; Brattleboro,

Children’s Dept., S. S., 50; Coventry, Aux., 13; Fairfield, 4.30; Waitsfield, 5; Waterbury, 15.60; Woodstock, 41.30, 167 88

Total, 170 88

### LEGACY.

*Barnet.*—Caroline Holmes, by John Bailey and Nelson Bailey, Extrs., in part, 8,000 00

### MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Abbot Academy, 15.32; Ballardvale, Union Ch., C. E. Soc., 3.15; Billerica, Aux., 5; Lexington, Hancock Ch., Aux. (to const. L. M. Miss Helen Somersby French), 25; Linden, Ladies’ Soc., 10; Medford, Mystic Ch., Aux., 25; Melrose, Jr. C. E. Soc., 5; Reading, Willing Workers, 5; Wakefield, Aux., 80, 173 47

*Barnstable Branch.*—Miss Carrie E. Mitchell, Treas., South Dennis. Yarmouth, Aux., 8 50

*Berkshire Branch.*—Miss Mabel A. Rice, Act. Treas., 118 Bradford St., Pittsfield. Pittsfield, South Ch., Aux., 20, Aloha M. C., 10; Richmond, Aux., 8.25, 38 25

*Dalton.*—Mrs. Z. Marshall Crane, 200 00

*Essex South Branch.*—Miss Sarah R. Safford, Treas. *pro tem.*, Hamilton. Beverly, Dane St. Ch., Aux., Len. Off., 23; Gloucester, Trinity Ch., C. E. Soc., 10, 39 00

*Franklin County Branch.*—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Bernardston, Goodale Mem. Ch., Ladies, Easter Off., 9; Buckland, Aux., 11.66; Erving, Prim. S. S., 2.40; Greenfield, Aux. (25 of wh. to const. L. M. Mrs. H. E. Richardson), 40.75; Montague, Aux., 16; Shelburne, Aux., 22.87; Sunderland, Aux., 18, 120 38

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 145; Amherst, North, Aux., 12; Northampton, Edwards Ch., Aux., 75.62; North Hadley, Aux., 20, 252 6



*Middlesex Branch.*—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Holliston, Aux., 50; South Framingham, Friend, 8; Wellesley, Aux., Th. Off., 122.90, 180 90

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, Aux., 27.60; Braintree, Aux., 19.10; Brockton, Porter Ch., Aux., 163.60; Wendell Ave. Ch., Aux., 10.60; Campello, Aux., 60.45; Duxbury, Aux., 6.25; Halifax, C. E. Soc., 2; Hanover, Second Ch., Aux., 4; Hingham, Aux., Len. Off., 15.65; Holbrook, Aux., 11; Kingston, Aux., Len. Off., 10; Manomet, Aux., 15; Marshfield, Aux., 21; Milton, Aux. (Th. Off., 16.30; Len. Off., 10.15), 36.45, Unquity M. B., 7. C. E. Soc., 5; Plympton, Aux., Len. Off., 9.40, S. S., Prim. and Jr. Depts., 4.45, C. R., 2.47; Quincy, Aux., 50, Y. L. M. S., 10; Randolph, Aux. (Len. Off., 18), 24, Memorial M. C., 10, S. S., 5; Rockland, Aux. (Len. Off., 13.63), 66.83; Sharon, Aux. (with prev. contri. to const. L. M. Mrs. H. Rebecca Johnson), 22.36, King's Dan., 4.37, C. R., add'l, 27 cts.; Stoughton, Aux. (Len. Off., 9.22), 16; Weymouth and Braintree, Union Ch. (Len. Off., 21), 23; Weymouth, East, Aux. (25 of wh. to const. L. M. Mrs. Sarah Bailey Pratt), 36.30, Theresa Huntington M. C., 10; Weymouth Heights, Y. L. M. C., 10; Weymouth, North, Aux., 55.80; Weymouth, Old South Ch., Aux. (Len. Off., 14.60), 24.30, C. R., 1.90, Union Ch., Aux. (Len. Off., 38.45) (25 of wh. to const. L. M. Mrs. J. Ellen French), 39.45; Whitman, Aux., Len. Off., 16.18, Jr. C. E. Soc., 5; Wollaston, Aux. (add'l Th. Off., 5; Len. Off., 76), 84, 945 78

*Old Colony Branch.*—Miss Frances J. Rumlens, Treas., 106 Highland Ave., Fall River. Berkley, Banyan Seeds, 2; Fall River, Aux., 385; New Bedford, Y. L. Guild, 55, 442 00

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 5.50; Holyoke, Second Ch., Aux. (Th. Off., 112.55), 129.56, Jr. C. E. Soc., 2; Ludlow Center, Aux., 9; Springfield, Faith Ch., Ladies' Aid Soc., 25, North Ch., Aux., 12.80, Park Ch., Aux. (25 of wh. to const. L. M. Mrs. John Woods), 27; West Springfield, First Ch., Aux., 3.75, 214 61

*Suffolk Branch.*—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Mrs. Mary Clement Leavitt, 5, Central Ch., Aux., 50, Mt. Vernon Ch., Aux., 8, Old South Ch., Len. Off., 16, Union Ch., Aux., 35; Brookline, Harvard Ch., For. Miss. Soc., 175; Cambridge, First Ch., Aux., 210.25, Sheward Guild, 25, Prospect St. Ch., World Dept., Women's Guild, 100; Charlestown, First Ch., Aux., 10; Dedham, Chicatawut Club, 15; Dorchester, Miss Clara A. Ford, 1, Pilgrim Ch., Young Ladies' Class, 10, Second Ch., Go Forth M. B., 5.25, Village Ch., C. E. Soc., 10; Newton, Eliot Ch., Woman's Assoc., 230; Newton Highlands, Aux., 19.31; Roxbury, Friend, 3.10, Eliot Ch., Aux. (Len. Off., 9), 35, Immanuel-Walnut Ave. Ch., For. Dept. (Len. Off., 46.50), 82.42; Somerville, First Ch., Aux. (prev. contri.

const. L. M. Miss Adeline C. Orr); Wellesley Hills, Aux., 33.90, 1,073 23

*Worcester Co. Branch.*—Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Leominster, Pro Christo Soc., 2; North Leominster, Ladies' Benev. Soc., 5; Winchendon, North Ch., C. E. Soc., 5; Worcester, Park Ch., Extra-Cent-a-Day Band, 5, Plymouth Ch., Aux. (to const. L. M. Mrs. Nida E. Donley), 25, 42 00

Total, 3,730 74

LEGACIES.

*Boston.*—Elizabeth F. Carruth, by George M. Reed, Extr., 500 00

*Lawrence.*—Nancy P. Eastman, by J. E. Ricker, Trustee, 100 00

*Newton.*—Mary I. Cram, by Calvin M. Cram, Extr., 150 00

*Springfield.*—Roxalana C. Kibbe, by Henry W. Bosworth, Extr., add'l, 300 00

Total, 1,050 00

*Barnardston.*—Inher. taxes and exps. refunded to Admr. of Estate of Martha C. Ryther, 281 50

768 50

RHODE ISLAND.

Friend, 25

*Rhode Island Branch.*—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux. (prev. contri. const. L. M. Mrs. Henry G. Clayton),

CONNECTICUT.

*Eastern Connecticut Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Colchester, C. E. Soc., 5; Danielson, Aux., 3.49; Goshen, Aux. (Easter Off., 11.25), 17; Griswold, Aux., 7; Lebanon, Aux. (Easter Off., 6.90), 12.40; Mystic Aux., 42; New London, First Ch., Aux. (Easter Off., 11.10), 14.60, C. E. Soc., 5.25; North Stonington, Woman's Union, Len. Off., 19; Norwich, First Ch., Lathrop Mem. Aux. (Easter Off., 13.20), 60.66; C. E. Soc., 3, Park Ch. Aux., Easter Off. (Mrs. W. G. Henderson, 30), 48.75; South Windham, C. E. Soc., 10; Stonington, Second Ch., Aux., Easter Off., 9; Thompson, Aux. (Easter Off., 5.25), 7.55, 264 70

*Hartford Branch.*—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Lillyer Fund, 120; Bristol, Aux., 18; Collinsville, Aux., 39; Hartford, Asylum Hill Ch., Aux., 30, Park Ch. (to const. L. M. Mrs. Frank L. Howard), 25, Aux., 11.25, Windsor Ave. Ch., M. B., 6.20; New Britain, South Ch., F. M. S., 42.58; Stafford Springs, Miss. Study Class, 8; Suffield, Jr. Birthday Box, 3.70; Terryville, Aux., 37.50; West Willington, Mrs. Gaudiner and Mrs. Marsh, 349 23

*New Haven Branch.*—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 83; Ansonia, Jr. C. E. Soc., 8; Bethlehem, Jr. C. E. Soc., 10; Bridgeport, Italian Ch., C. R., 90 cts., South Ch., C. R., 11.85; Clinton, Aux. (25 of wh. to const. L. M. Mrs. James Woodworth) 30.76; Deep River, Mrs. J. E. Merwin, 40 cts.; East Canaan, C. E. Soc., 5; Greenwich, Aux., 152.65; Hadlyme, C.

E. Soc., 5; Higgaunum, Aux., 1.30; Ivoryton, Aux., 22; C. E. Soc., 15; Kent, C. E. Soc., 10, C. R., 2.40; Meriden, First Ch., Aux., 4; C. E. Soc., 15; Middletown, First Ch., Aux. (25 of wh. by Mrs. Sarah Wilson Terrill to const. herself L. M.), 90.12; Milford, First Ch. (25 of wh. to const. L. M. Mrs. Charlotte A. Nettleton), 27; Naugatuck, Aux., 243; New Hartford, Aux., 10; New Haven, City Miss'n, Mothers' Aux., 39, Plymouth Ch., Aux., 162, United Ch., Women's League, Aux., 4; New Milford, Y. L. M. C., 115, Golden Links, 20; Norfolk, C. E. Soc., 2; North Madison, Aux., 9; North Woodbury, Aux., 30; Norwalk, Aux., 25; Ridgefield, Aux., 64.15; Roxbury, Aux., 20.20; Salisbury, Aux., 36.69; Saybrook, Aux., 31.68; Seymour, Aux., 24, C. E. Soc., 8.40; Southport, Aux., 61; Stanwich, Aux., 15; Stony Creek, Aux., 30; Stratford, Aux., 42, S. S., 55; Trumbull, Aux. (50 of wh. to const. L. M's, Mrs. Plumb B. Nichols, Mrs. Lester M. Shelton), 55, Y. L. M. C., 10; Waterbury, First Ch., Aux., 127, Second Ch., Dan. of Cov., 48.25; Westchester, C. E. Soc., 5; Westport, Aux., 20.20; Whitneyville, Aux. (with prev. contri. to const. L. M's Mrs. Robert Bassett, Mrs. George G. Burton), 46, Mission Study Class, 4.50; Winsted, Second Ch., Travelers' Club, 50, C. E. Soc., 10; Woodbridge, Golden Rule Band, 10; Woodbury, First Ch., Aux., 13, 1,940 45

Total, 2,554 38

NEW YORK.

*Brooklyn.*—Miss Lena Sheldon, 15 00  
*East Bloomfield.*—Mrs. Eliza S. Goodwin, 5 00  
*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Binghampton, First Ch., Aux., 15, Plymouth Ch., Aux., 5; Brooklyn, Bethesda Ch., Aux., 15, Brooklyn Hills Ch., Jr. C. E. Soc., 5, Central Ch., Aux., 434.34, Ladies' Aid Soc., 50, Zenana Band, 40, St. Margaret Circle, 5, Kakai Cir., 5, Evangel Ch., Earnest Workers' Band, 10, Immanuel Ch., Aux., 35; Park Ch., Jr. C. E. Soc., 2, Plymouth Ch., Aux., 190, Puritan Ch., S. S., 14.25, South Ch., Aux., 275, Tompkins Ave. Ch., Aux., 125, Willoughby Ave. Chapel, Home Dept., S. S., 12.85; Buffalo, First Ch., Aux., 50, Annie E. Abel Cir., 5, First Cir., 10; Churchville, Jr. C. E. Soc., 5; Fairport, Aux., 30; Flushing, Aux., 32.34; Gasport, Aux., 10; Homer, Aux., 20; Howells, Aux., 10; Jamestown, First Ch., Aux., 28.25, Lydia Kay Soc., 15.50; Lysander, Aux., 10; Madison, Miss J. M. Rice, 12.50; Massena, Aux., 6.25; Mt. Vernon, Aux., 4; Munsville, In mem. of loved ones, 15; Napoli, Aux., 10; Newburgh, Aux., 30; New York, Broadway Tab. Ch., C. E. Soc., 95, S. S., 125, Manhattan Ch., Aux., 97.80, North New York Ch., C. R., 12, Pilgrim Ch., Aux., 45; Niagara Falls, Aux., 15; Patchogue, Aux., 19.17; Poughkeepsie, Aux., 50; Reusselaar, Aux., 3; Riverhead, First Ch., S. S., 17.18; Rutland, Aux., 10; Sayville, Aux., 20, C. E. Soc., 9.50; Schenectady, First Ch., Aux., 5; Syracuse, Good Will Ch.,

Aux., 75, Alpha Cir., 10, Plymouth Ch., Aux., 50; Ticonderoga, Aux., 30; West Winfield, Aux., 41.40, S. S., 30; White Plains, Aux., 55, 2,357 33

Total, 2,377 33

*Correction.*—In May LIFE AND LIGHT, New York, Broadway Tabernacle, Aux., 10.20—should read 1,020.

PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Miss. Club, 225, Prim. S. S., 5, Mt. Pleasant Ch., Aux., 30; *Md.*, Baltimore, Associate Ch., C. R., 28.67, S. S., 24.50; C. E. Soc., 12.50; *Fla.*, Jacksonville, Aux., 25; *N. J.*, Friend, 30; Asbury Park, S. S., 5; Chatham, Aux., Len. Off., 10; Glen Ridge, Aux., 100; Montclair, Aux. (Len. Off., 70), 125; Newark, Belleville Ave. Ch., Aux., 8.38, First Ch., Aux., 20; Orange Valley, Y. W. Aux., 12; Plainfield, Aux., 20; Upper Montclair, Aux., 25, Howard Bliss M. B., 5; Westfield, Aux., 50; *Pa.*, McKeesport, Mrs. Will Davis and Mrs. Martin Payne, 20; Philadelphia, Snyder Ave. Ch., Aux., 10; Williamsport, Aux., 25. Less expenses, 270, 546 05

Friends, FLORIDA, 3 05

*Junction.*—Mrs. M. A. Millholland, OHIO, 5 00

*New Orleans.*—Straight Univ., Ladies' Miss'y Soc., LOUISIANA, 5 00

*Inanda.*—Inanda Sem'y, AFRICA, 12 50  
 Donations, 9,383 73  
 Buildings, 109 00  
 Specials, 663 35  
 Legacies, 8,768 50

Total, \$18,924 58

TOTAL FROM OCT. 18, 1909 TO APR. 18, 1910.

Donations, 45,192 00  
 Buildings, 7,674 20  
 Specials, 1,524 96  
 Legacies, 35,065 23

Total, \$89,456 39

GIFTS FOR LEGACY EQUALIZATION FUND.

*Massachusetts.*—Director, 1,000, Director, 1,000, Director, 1,500, Director, 500, E. B. D., 333.34, Friend, 500, L. F. C., E. J. C. and C. L. C., 1,000; Boston, Estate of Mrs. Sarah F. Day, 1,000, Friend, 1,000, Mrs. Alice Moen Childs, 250, Miss Elizabeth G. Houghton, 1,000, Miss Amelia deF. Lockwood, 1,000, Miss Sophie Moen, 250, X. Y. Z., 500; Brookline, S. C. H., 1,000; Fall River, Miss Harriet H. Brayton, 1,000, Miss Sarah S. Brayton, 1,000; New Bedford, Friend, 300; Newton, Friend, 1,000; Waltham, Miss Cornelia Warren, 667; Whitinsville, Friend, 1,000, 16,800 34  
*Rhode Island.*—Friend, 250 00  
*Connecticut.*—New London, Mrs. J. N. Harris, 1,000 00  
*New York.*—Friend, 1,000, Friend, E. S. J., 1,000, 2,000 00

Total, \$20,050 34

# Board of the Pacific

President.

MRS. R. B. CHERINGTON,  
Sunnyvale, Cal.

Treasurer.

MISS MARY McCLEES,  
57 Monte Vista Avenue, Berkeley, Cal.

Foreign Secretary

MRS. E. R. WAGNER,  
San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

## OPENING OF MISSION PREMISES AT LINTSINGCHOW, CHINA

BY JAMES H. M'CANN

The great event of the year to us has been the formal opening of our new premises and the dedication of the church—the culminating point of the year's efforts.

We have a spacious property of about twenty-eight English acres within a short distance of the West Gate of the city, enclosed by a new wall ten feet high and between five thousand and six thousand feet long—an expensive but necessary part of our plant. The property is ten times as large as that owned previous to 1900, and one hundred and forty times as large as that occupied from 1900 up to the present date. This of course is a very simple statement of fact, but it includes many a midnight session; many a secret meeting; tours of exploration in the moonlight, while the owners of property slept, lest they should know that we had thoughts of purchasing; offering to buy a little piece of land (which is the piece on which our present home stands) lest in building we should injure the crops planted thereon; and getting the polite rejoinder that the owner would never think of taking our money, but if we wanted the land to take it and use it as long as was necessary—the outcome being that we purchased land elsewhere and exchanged—he getting about three times as much land as we did. The removal of about two hundred graves from off the property was a rather delicate undertaking, not to speak of the fifty original owners who had to be worked up to the pitch where they were willing to put their names to a document which declared that they were of their own free will ready to sell to us. Add to the above the fact that numerous relatives had to be placated, and you have some of the problems that we had to meet.

One road that had been traveled since the Tai P'ing Rebellion, had to be diverted, and several other small roads closed. We were brought into touch with all classes and conditions of men, from the highest in the city and vicinity, to the lowest. We made the venture with fear and trembling, not knowing how those not on the ground would look upon such an extensive purchase,—it being the second largest station property in the mission,—but we are sure that all will agree now with the emphatic expression of the W. B. M. I. deputation who visited us in the spring. After examining our plans and later going over the property, they said: "You have not a foot too much," backing up their statement with a grant of \$1,000 toward the purchase price.

Coming into the compound at the southeast corner, you will find a church which will seat five hundred people. A little further on, the boys' school dormitory building, which we expect to open immediately after Chinese New Year. It will have to serve temporarily for school purposes as well, but even then will accommodate forty-five pupils. Used for dormitory purposes alone, double this number can be accommodated. Along the north side, you find two missionary residences completed and occupied by the three families and two single ladies of the station. Following along toward the west, another residence is ready for the joists on the second story, and behind it is the present girls' school quarters, into which fifty girls could be crowded. This yard is intended ultimately to be used for work for women and girls' day school. The school building itself, surrounded by trees, stands on the site of an old family temple, the family who have used it being our immediate neighbors on the north. Already one term of school has been held, indicating the open door there is for this kind of work and the need for more workers.

Turning south along the west side, we come to an old residence compound which has been converted into a school yard, where during the past two months a girls' day school has been in session under the superintendence of Miss Ellis, and a class for women, selected from the out-stations, who have been studying the Bible under Mrs. Ellis, with the hope that they will be able to do Bible teaching in their homes and also that they may accompany the missionary when she visits these out-stations.

The next point of interest is the hospital. Through the earnest and successful efforts of friends at home, we have a dispensary and the beginnings of a hospital, where there are daily clinics for both men and women.

About twenty in-patients can be accommodated, with their attendants. Many have had to be turned away for lack of accommodation.



Thus you see that the year brought us much to be thankful for, judging even from this hasty and superficial glance; and as we take time to look around we feel that God has given us much besides to be grateful for. His good gifts have not only made us grateful, but have also given us a larger faith and hope for the future of this work.

In this great field with its more than three million inhabitants—a field in which no other society works and for which we alone are responsible—do you blame us for having large ideas in regard to the need of a center here with institutions for teaching and training those who will later be the leaders—for a place where the sick and suffering can be relieved and in this way taught, perhaps more forcibly than any other, the spirit and love of Jesus Christ; institutions in a measure commensurate with the needs—with the call that is continually coming to us? Christ said: “Go,” but, friends, we don’t even have to go; not one of the eight foreign missionaries but could find more than enough to occupy his whole time right here in this city.

You now have had a glance at what we had to dedicate and formally throw open to the people for whom it was built. The accomplishment of what has been above indicated, aroused a spirit of curiosity which extended far beyond the bounds of the city. Perhaps nothing appeals to the Chinese much more effectively than the spending of money. They naturally think that when a person sets out to purchase a tract of land and to erect various buildings there must be some great reason. One does not blame them that they usually ascribe one far wide of our expressed purpose for coming among them. During the summer, how often I had to explain! The events of 1900 are still fresh in the memory of most, and to think that despite the experiences of that year we return! Not only return, but with larger plans than before and apparently with the same benevolent spirit!

We decided to do the best we could to give the people opportunities to become acquainted with us in our new surroundings. Invitations were issued to about three hundred of the leading people of the city, representative of the different classes of the community. The information was communicated to us that complimentary tablets were to be presented. It was a question whether we should receive them or not, but after an extended discussion, it was decided best to accept. Giving a tablet is one of the ways the Chinese have of expressing their good will and congratulations on such an occasion. Upon each is inscribed a suitable sentiment with the name of the donor. They are usually received with more or less ceremony, and an attendant feast given. Receiving them on the day of opening, we killed two birds with one stone.

When the day arrived there were no less than seven tablets: one from the officials of the city; one from a number of provincial officials who are located here; one from our Mohammedan neighbors; and four others. How much the presentation of such tokens really means we are not prepared to say, but it seems the right thing to accept them in the spirit in which we hope they are offered. It is an asset to us in our work to know that these men of rank and influence are our friends. Whether they are genuine or not, it is something to have the most influential people in the community place themselves on record as our friends and well-wishers. Further, I believe that the acceptance of such expression of good will places us at once on intimate terms with the givers and gives us the privilege of ready access to, and intercourse with them, and makes them feel the more free to come and visit us.

The day of dedication opened with an early morning service in the new church, attended only by members and adherents. The dedicatory address was given by Mr. Stanley, of Pang-Chuang—other parts of the service being taken by local and visiting brethren. Our hearts were more grateful than we could well express, and our faith rose in the hope that this would be the forerunner of many meetings that should be helpful. Our hearts went out to the Lord in the trust that he would that day accept what was offered to him—not alone this building; but would accept anew every effort that had been made in the twenty-five years since the station was founded, and also that those who laid the first foundations might be partakers with us in the glad day it was ours to see.

The booming of cannon apprised us of the fact that guests were approaching. I have not told you of all that this reception involved. The Chinese have a proverb that runs thus: "It is not the horse that costs money, but the saddle." So with us on this occasion. It was not the feast that cost money, but the incidentals. Having invited the highest people in the city, it behooved us to receive them according to their station.

The front gate was decorated with red bunting; temporary arches were erected at important points in the yard; the boys' school was bedecked in the colors of the rainbow—the materials being loaned by our banker. Cannon had to be secured, and powder, as well as a man to fire it off. We had to secure the services of a band! The head military official of the district sent a special guard of honor to keep the gate, as did also the chief of police. Besides the feast to invited guests, tea was served to all comers. The evening before I was told that word had been received from the officials that they were planning to come "in state." (I suppose that is the best translation.) They were to have on their official robes, meet at a temple, and come in a body. This, of course, gave the cue to the other guests.

# Board of the Interior

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The Illinois Branch Meeting held in April at Champaign was a most interesting one. Missionaries from several countries together with Field and Board workers presented a program interesting and inspiring. The delegates were delightfully entertained by the combined churches of Champaign and Urbana.

As Champaign is the seat of the State University, attended by very many hundreds of young people, we trust that a missionary impulse may have been given some young life which shall bear fruit in future years.

## THE LAND OF THE CRESCENT AND THE SWORD

This month we have varied phases of life in Turkey, and of what our missionaries are doing for the women and children of that far-off land.

Mrs. Baird and Miss Pollock, who have gone as a deputation from this Board to visit our principal missions there, will doubtless have many very interesting experiences to recount on their return.

## WERDE

MISS AGNES FENENGA

Some twenty-four years ago a wee baby came to Karrabash, an outstation of Mardin, Turkey-in-Asia. There was, of course, no rejoicing nor any feasting for, alas, the baby was a girl! She was dressed in a coarse homespun shirt and dress, both large enough for a two-year-old

child. Her little eyes were encircled by lampblack. A kerchief was tied over the head and made to cover the eyes. Thus arrayed, and her hands pressed closely to her body, little Werde was tightly bound in her cradle. Over baby, cradle and all, was put a quilted covering to keep away the cold of the winter day. There was no stove in the room, and only occasionally did she share with her mother the warmth and smoke of the fire built on the earth floor in the middle of the room.

When spring came, mother and baby went to the fields. While mother worked, little two-months-old Werde was left beside the field in a piece of an old rug suspended from two sticks. The field was two hours' distant from the village, so Werde usually had her ride on her mother's back before sunrise and after sunset. All the day she lay bound in her little hammock, and so, though her face was covered by the kerchief, she became as brown as a chestnut. The hammock was more yielding than the cradle, consequently Werde's head was not flattened as much as it would have been had she been tied in the cradle during this period.

When father came home from Diarbekir one day, he brought some little earrings. Werde was already six months, and it had been a constant source of grief to the parents that they had not been able to get rings for their little one before. The neighbor women were called in and many good wishes expressed that a good husband might be found for the little girl. Soon after this Werde suffered with her second siege of sore eyes. How the poor little thing would scream when the old village quack would put in the burnt sugar concoction. Without doubt it would make the eyes worse to wash them and use the medicine the missionary offered!

When Werde was two years' old she was given her first bath. She was well soaped and washed! How hot the water that was poured on her little head! How the strong soap did make the little eyes smart! Till now she had had no playthings, nor was she likely to have any except as her little anklets and bracelet that she received at this time served as such. Soon Werde was able to care for the baby sister, and as little American girls carry their big dolls about Werde would carry the little sister. Sometimes she would grow very weary rocking and trying to quiet the little sister while her mother was away getting wood and hay.

As Werde grew older she often longed to go to the village school, but she could not be spared. Why should any sacrifice be made so that she, a girl, might learn to read? Perhaps, too, this new knowledge might stand in the way of the "good husband"; no, if any sacrifice need be made, it would be to get her a new dress or some ornament to make a beginning



for her wedding garments! The poor people little realized that soon all their little belongings would be taken from them. Massacres had so often been planned, and though they had been frequently plundered yet their little personal possessions had never been taken.

One morning when the father and some other villagers returned from Diarbekir they brought news that some villages had been plundered and burned and many people killed, and that a massacre was feared that day in Diarbekir and Karrabash and other villages near. In great haste they collected their little valuables and fled into the great "Boran," one of the largest and strongest houses in the village. Here they were waiting in great fear and anxiety until suddenly they heard the entrance of the Koords. The dwelling houses were plundered and burned and the "Boran" stormed. Werde saw her father along with other men pass out, and they were shot. Holding tightly onto the little sister, she and her mother and all the women and children also passed out. Some of the fair young brides were taken into captivity, the women had their headdresses and ornaments and most of their clothing torn off. Little boys were snatched from the mothers and killed before their eyes. Werde in company with her little sister and mother and other women and children fled from the burning village, and for two days they wandered about hiding among rocks, till they became so hungry that they ventured to go to a Moslem village and ask for protection and food. The sheik harbored them for two days, when they were turned out. For several days more they wandered about feeding on roots and grass seeds. When peace seemed again restored they ventured into Diarbekir and found shelter until it was possible for the few remaining men and the women to rebuild in part their homes. Help from kind friends in America and England made it possible for the missionaries to care for many orphans, and also for a number of girls and boys whose parents could not possibly care for them. So it happened that Werde, along with a number of other girls, was brought to the girls' high school in Mardin.

A new world opened for Werde. A special class was organized for these girls who were not at all prepared to take high school studies. They applied themselves diligently, and were overjoyed when at the end of the second year it was thought that they might enter upon the studies of the first high school class the coming school year. But Werde was not very strong and rather slight, so it was thought best for her not to return the next year. She was now old enough to be a real help to the mother. She could glean and pick cotton, besides was able to do most of the housework and to keep the little sister neat and clean, though frequently ordered by her mother not to comb the little girl's hair,—that once in two weeks

was often enough! In the winter she attended the village school for an hour a day and was sometimes allowed to go to the Protestant services. But there were no happy evening meetings, no Christian Endeavor Society, and no girls to visit with, for it is considered very bold and immodest for girls to call on one another.

At the end of her two years' vacation she received word that she would be admitted to the high school at Mardin. The mother was too poor to furnish her a change of clothing and the mattress and comforter that the school required each girl to bring, but Werde was able to do enough outside extra work throughout her four years' high school course to earn her own cloth. A friend in America paid her tuition and Werde gave notes for \$8.88 a year to cover in part her board. Having so much outside work she had to do her share of the school's household duties early in the morning or late in the afternoon. So it happened that she became associated with the culinary department rather more than the other girls. Werde was very painstaking and conscientious in all her work, and early in the course took her stand for Christ.

In 1905 she graduated, and the next year she became an assistant teacher in the high school. In this capacity she performed her work as conscientiously as when a pupil. She was much beloved and her influence over the girls was very helpful; therefore, when our matron was called to the boys' high school it was thought wise to have Werde take her place, thus giving her a chance to be more intimately associated with the girls. She proves very satisfactory in this capacity, and besides the regular work of the matron she teaches senior astronomy, sophomore grammar and junior Bible. During the hiatus in our school work this year she is proving herself a very capable and acceptable Bible woman in Midyat, another village of the Mardin field. She is carrying light to poor women who cannot read and have never had the Bible read to them. She is welcomed everywhere and begged to prolong and repeat her calls.

Does it not seem worth while to give girls like Werde a chance? Our opportunities have never been greater; will you not help us to make it possible to embrace them?

We have some fifty girls from twelve to eighteen years of age in this the only Arabic high school for girls in the Interior of Turkey. Had we the room and the means we might give fifty more Werdes a chance. Girls are asking for admittance to our school not alone from Mardin and its twenty out-stations, but from Diarbekir, Aleppo, Mosul and Bagdad. Our graduates are not only bringing light to our own villages as teachers, wives and mothers, but they may be found in the schools of Aleppo, Alexandretto, Jerusalem, Mosul, Cairo and other places.

Are there not some dear American women who wish to show their gratitude for their supremely blessed condition by helping us make our new \$6,000 school building a possibility? If you cannot help us by your gifts will you not help us by your prayers and by interesting those who can help with their means? Should anyone desire to know more about this school and work, kindly inquire of the W. B. M. at Boston.

## VILLAGE EXPERIENCES AND CUSTOMS

BY MISS EUNICE M. ATKINS

Yesterday we went out to Tsitavo to visit another native school. They have a new building that is the best I have seen in this country in a village. It is a rather well-to-do village. It is two hours away by horseback, and though we passed a good many ox carts I didn't see how they could stand it, for the road is simply frightful,—great hollows in it and stones as big as your head all over it for miles.

We got there at ten. We had not been sure that we could go, so had not told them we were coming. There are two teachers for the girls,—one who has taught several years, and one new one, who graduated from high school last year, for the smaller children.

As soon as we appeared a woman came running up saying, "Rametsek," or "enter," and urged us to come into her house. It seems that our doctor had saved her husband's life once. Then there was an immense crowd of women around, most of them so excited because we were both women and alone.

Several said, "Where is your husband?" and were terribly concerned when they learned that we were alone. We went over to Digin Peprui's house, and she brought us each a glass of milk—made of *madsoon* and sheep's milk, and better than any buttermilk that I ever drank. Then we went to the schoolhouse, and first visited the primary.

They sang several songs, one of them in English, a motion song, which the children seemed to like best of all, though they had no idea what was the meaning of the words. A crowd of women had followed us in, and they were immensely pleased when they understood that the reason that they could not understand as the children sang was that they were singing in English. They seemed to think that the children were surely very smart.

Then we heard an arithmetic class. Ruth asked them "if 233 *piasters* is the price of 9 *okes* of *madsoon*, how much will 8 *okes* cost?" There were five in the class, and evidently the one in the middle was the best, for all the others waited till she began and then proceeded to copy. In this case she began to multiply 233 by 9, but the teacher looked much concerned, and at last shook her head, so she began to subtract instead. All the others hastened to erase their slates also and to subtract. By a good deal of talking and explaining on Ruth's part and a good deal of showing from the teacher they finally got it properly divided and multiplied, but I don't think they could do another like it.

Then we heard a reading class. All the children here read in a high-pitched voice without a bit of expression, though they seem to understand it pretty well, and can tell the story afterwards. Then we heard a lesson on the life of Christ.

Almost all the people here are Gregorians, so the priest won't even let them own a Bible, much less teach it in the schools. So a text-book on

the life of Christ has been translated into the Armenian, and there is such a demand over the whole country for the Bible knowledge that the priests have to yield to a certain extent, and this book is much used.

The class that were studying it certainly had a pretty good knowledge of the main facts in His life. We showed them a Bible picture roll, and those girls were able to tell the story of any of the pictures. Then we gave each one of the girls a little Sunday-school picture card, and told them we would give a meeting for their mothers after dinner.

We went to Digin Peprui's house for dinner. It is the nicest, cleanest village house that I have been in, and we had no hesitation about eating everything that she set before us. We had a regular course dinner, with the plates changed at every course.

In the villages the table is about a foot high. First a big *cruyp* cloth is spread down and then the table is set upon it. A big sheet of bread is placed at each plate and all the knives and forks that the house possesses are scattered over the table—usually there are about four of each. They generally try to find something to use as napkins for they know we are accustomed to it. Yesterday we had some rather nice new towels.

We first had soup made from dried apricots, prunes and onions, all cooked together with a great deal of grease added. It did not taste as bad as it sounds. Then we had fried potatoes, fried meat and string cheese, which is the only cheese I ever liked. We had *pillav*, nice boiled rice, and *madsoon*, a fermented milk peculiar to Armenia, and a favorite dish of mine. Then we had rice pudding with sweetened milk and *kirmish*—little raisins. And last of all, of course, tea. I felt quite satisfied when we were through. I forgot to tell you that I had taken a picture of the school.

Digin Peprui asked if I would take their family for her to send to her husband, now in Russia. She was for changing all her clothes until I told her no, then she began to mourn because her jewelry wouldn't show. So we told her to fix up all she wanted to. She unlocked the boxes along the side of the wall and began to take things out. Such a lot! Each female member of the family had about three or four woolen dresses made in the style of some fifteen years ago, and very much trimmed.

The boys each had a suit about three years too big for them, and worn only on state occasions. One boy is about nine, the other about eleven and the girl about thirteen. The girls' dresses were made as long as possible, so that they surely would not grow out of them.

All had a little jewelry, but Digin Peprui's was of the interesting sort. A necklace of two *lira* pieces, and another string of smaller pieces, across her forehead, and a solid silver belt. All are family heirlooms and considered a great honor.

Before this they had come to say that the schoolroom stairs and yard were full of women. So the older of the two women sent word for the priest to open the church. We were surprised that they would let us into the church, but the teacher seemed to think they would. But we proved to be right, for when we got to the church with our following of two



hundred women, the church was still locked, and the boy whom we had sent for the key said the priest would not give it.

More women were coming all the time, such a picturesque assembly—the costumes in the villages are so entirely native. The women wear long, loose bloomers to their ankles, and tied in there, and an apron in front and back—usually of bright red woolen homespun. And over the stomach is an extra one of leather to keep it from wearing out.

Then the teacher said she would go and get the key, and from what I saw of her the rest of the day I thought she would, too. I guess the priest thought so, too, for when she got to his house, she found that he had gone and taken the key with him. So she came back, not knowing what we would do. But we climbed upon another priest's tombstone, about the size of my bureau, and I held the pictures while Ruth and another teacher talked to the women.

There must have been at least five hundred women with a lot of men behind them. Just as we reached nearly the last of the pictures, a man came with the key to the church. The priest had sent him. I don't know why he finally sent it; perhaps he thought he might as well, seeing our determination.

We rather wanted to go in, to establish a precedent, so that the people could always say that you let them in once, why not now? But the women were all seated, and it would take so long to get them settled again in the church, that we finished where we were, and then came home. We invited the two teachers to come some day and bring their first class with them to visit our school. It would be a relief to get some scholars from that village, as they could probably pay all their own expenses, and it is so unusual to find anyone who can do that.

But that was not our only purpose in getting them to come in. Just as the actual education given in a mission school is but a small part done in those schools here in Turkey. It will give them a little knowledge of what a good school is like. We asked the fifty girls in the school how many had been to Erzroom; only two of them had, and it is ten or fifteen miles out there. Several of them are old enough so they can marry before long, and then they would certainly never get a chance to come in.

*Later.*—Saturday we went to Elegia with the Stapletons for a sort of a picnic. We had a fine swim in the hot baths there. It is rather enervating, especially as there are no places there to get a hot plunge afterward.

Half way there we went through Gez, the home of Heripsema, who graduated last year. She was to learn nursing under Miss Ash, and started her training, but of course when our doctor went home no more patients could be taken until he returned, and it was such a good opportunity for Miss Ash to learn Turkish, without patients to interrupt her, that Heripsema was sent home.

She had no means of support, and her mother barely enough to live on herself, so we thought we would have to give her lace to make, to earn her support through the summer. There had never been a school for girls there, but as soon as she got there some men of the village came to say

that if we would pay her salary the village would pay her board, and she could start a girls' school there.

Even the food was a good deal for that village to give, as it is poor, and very small. But we had not a cent toward a salary for her. So we sent her word to that effect, but told her that since she had new clothes when in the hospital we thought she ought to teach, for that means in this village about an *oke* of bread a day.

So we stopped for a minute yesterday to see whether she had taken our advice. She had, and had a school in a little mud building without a window. We did not get off our horses, but promised to come out and visit her school some Friday after hearing Bible classes.

I am anxious to go and take something to brighten the walls. I have a number of nice pictures of children and animals to take to these schools, and our girls made some scrapbooks out of some colored pictures that had been sent to me. We plan to let each teacher take a scrapbook with her for the children to look at in their leisure hours.

We are out of Sunday-school picture cards again. They go so fast when there are so many in each school. It is hard for us to decide whether to take them with us into the villages, or use them here in Sunday school. For the benefit of those who send any pictures I will say that those having blank backs are rather better, as then our high school girls can put the appropriate texts or stories on the back in Armenian or Turkish.

I sent some nice, big, colored pictures to Oznee, to be given as prizes to the scholar who first learned perfectly certain passages of Scripture. That may not seem an ideal way to encourage the study of the Scripture, although the children like to get them. The parent, and especially the priest, object to it, but are not so far from childhood themselves but that they are very eager for their children to bring home one of these pictures for the wall of the house. I think that is a pretty good way after all.

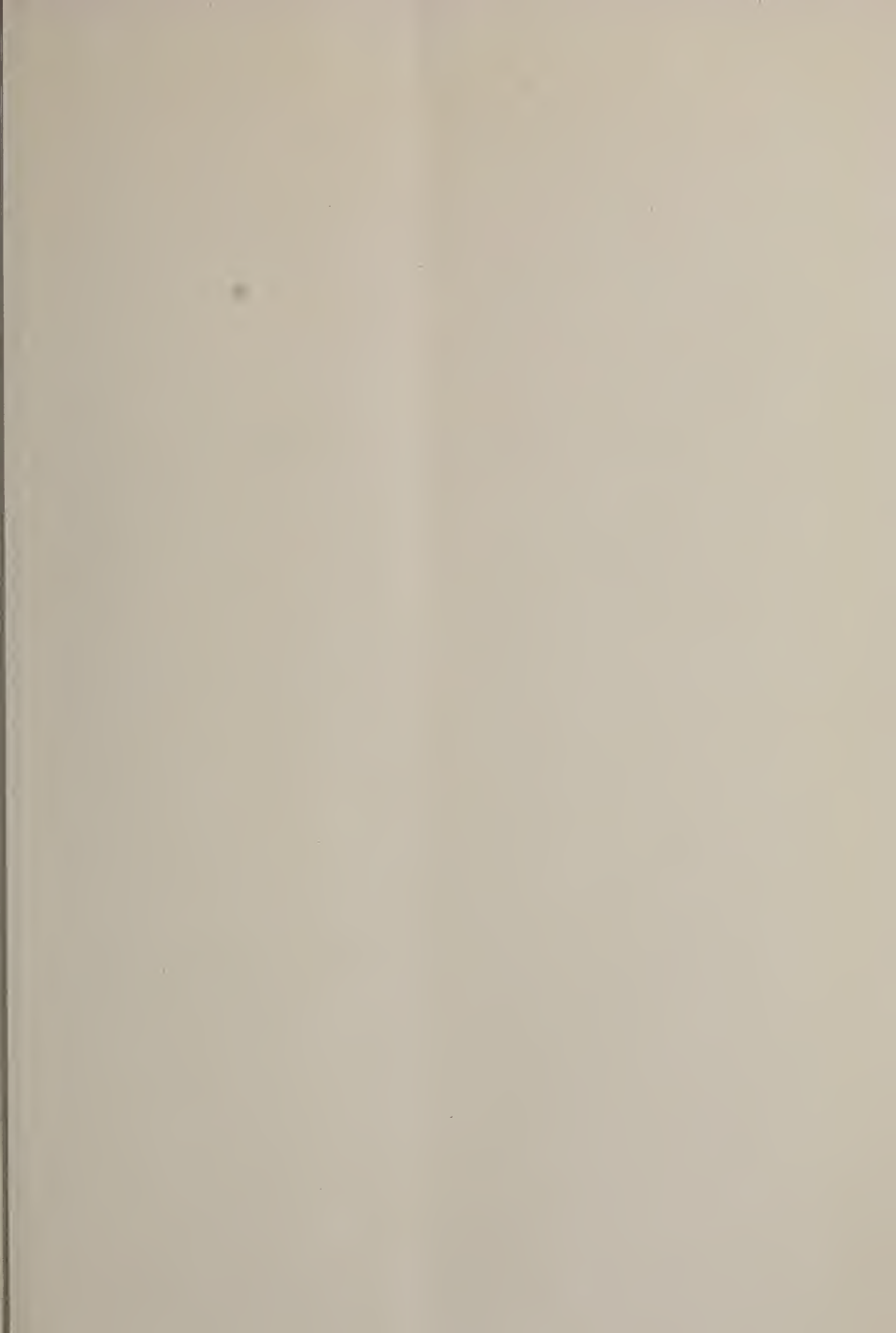
## WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM MARCH 10 TO APRIL 10, 1910

|                                  |             |   |             |
|----------------------------------|-------------|---|-------------|
| COLORADO . . . . .               | \$251 70    | Previously acknowledged, corrected,       | \$20,926 19 |
| ILLINOIS . . . . .               | 3,822 17    | Total since October, 1909 . . . . .       | \$32,053 59 |
| INDIANA . . . . .                | 8 55        | Receipts for Dimes and Debt . . . . .     | 2,594 60    |
| IOWA . . . . .                   | 358 23      | Previously acknowledged . . . . .         | 8,381 99    |
| KANSAS . . . . .                 | 174 33      | Total since October, 1909 . . . . .       | \$10,976 59 |
| MICHIGAN . . . . .               | 285 21      | BUILDING FUND.                            |             |
| MINNESOTA . . . . .              | 2,422 76    | Receipts for the month . . . . .          | \$2 00      |
| MISSOURI . . . . .               | 1,432 53    | Previously acknowledged . . . . .         | 9,075 50    |
| NEBRASKA . . . . .               | 208 60      | Total since October, 1909 . . . . .       | \$9,077 50  |
| OHIO . . . . .                   | 807 10      | ADDITIONAL DONATIONS FOR SPECIAL OBJECTS. |             |
| OKLAHOMA . . . . .               | 30 90       | Receipts for the month . . . . .          | \$1,488 03  |
| SOUTH DAKOTA . . . . .           | 13 51       | Previously acknowledged . . . . .         | 421 50      |
| WISCONSIN . . . . .              | 1,229 81    | Total since October, 1909 . . . . .       | \$1,909 53  |
| CALIFORNIA . . . . .             | 5 00        |   |             |
| IDAHO . . . . .                  | 10 00       |   |             |
| TEXAS . . . . .                  | 10 00       |   |             |
| MISCELLANEOUS . . . . .          | 37 00       |   |             |
| Receipts for the month . . . . . | \$11,127 40 |   |             |

MISS FLORA STARR, Asst. Treas.



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